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The Pacific.

First Pure, then Peaceable; without Partiality and without Hypocrisy.

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SAN FRANCISCO, CAL., FEBRUARY 14, 1894.

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TENURE AND USEFULNESS IN THE PASTORATE—II.

BY REV. PHILIP COOMBE.

So long as there is a pastorate, good, bad, or indifferent, it is the duty of the people to hear the truth, and obey it, and it is not I, it is the Master, who says it. The pastorate never reached a lower point than when the Scribes and Pharisees of Christ's time occupied it, and just before he scorched them with lightning flashes of scorn, and smote them with red-hot thunderbolts of denunciation, Matthew tells us that then, at that time, Jesus spake to the multitude, and to his disciples, saying, "The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not." And until they are removed by the legitimate method, by the divinely appointed way, it is the duty of the churches to observe and do what they say, in so far as it is the truth, and go forward with the work of Christ just as faithfully as if they were good and true men; yea, none the less, but all the more diligently, because of the greater need. To those who were true disciples, Christ said, "He that heareth you heareth me, and he that despiseth you despiseth me."

This is the blessing wherewith Moses, just before he died, blessed Levi, the priest of the Most High (Deut. 33:11): "Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again."

A Presbyterian elder, who had been elected a deacon in a Congregational church in Northern California, desired to get rid of his young pastor, whom he had formerly praised in the highest terms. He wanted his pastor removed, because he could not see his way clear to have the other deacons ordained, and for other Presbyterian reasons. The other deacons would not consent either to their ordination or the pastor's removal. When the former elder went to one of the other deacons to get him to move against the pastor, the true Congregational deacon said, "I cannot do it, for he is the Lord's anointed," and with tears in his eyes, and tremor on his lips, he referred him to the words of David to Abishai, when Saul's life was in his hands, and he suffered none of his men to take his would-be murderer's life, saying, "Who can stretch forth his hand against the Lord's anointed and be guiltless? The Lord forbid that I should stretch forth my hand against the Lord's anointed."

Tenure and usefulness in the pastorate may be secured by the churches remembering that pastors are not gods, nor demi-gods, nor angels, but men.

It is not necessary to say that pastors are men who sometimes fall into temptation—the newspapers tell us that; but it is necessary to realize that pastors are men subject to temptation, and need sympathy. Even Christ was tempted in all points like as we are. He groaned in spirit, and was troubled; he wanted his disciples to watch with him, and to show sympathy with him. Elijah, the mighty man of God, became weary of his life, and God went to him to sustain him. "I was with you in weakness, and fear, and much trembling," says Paul, and he writes of his troubles on every side, his distresses, his perplexities, his persecutions, his depressions, and assures his correspondents that we have the treasure of the light of the knowledge of the glory of God in the face of Jesus Christ, but that we have this treasure in earthen vessels, and for this reason that "the excellency of the power may be of God and not of us."

It is true that every church needs a pastor who will hold it together, by the help of God, and lead it forward to the greatest usefulness; but it is none the less true that every pastor needs a church that will hold him together, if it would have tenure and usefulness in the pastorate.

The Lord Jesus bore our sins, and carried our sorrows, but it broke his heart on the cross to do it, though he was the God-man, though he was the brightness of his Father's glory, and the express image of his person, though he created the world, and upholdeth all things by the word of his power. The true pastor bears the sins, and carries the sorrows of his people, not as an atoning Saviour, it is true, but as a sympathizing friend, and it is strange that it sometimes breaks his heart to do it?

Tenure and usefulness in the pastorate may be secured by the people

praying for their pastors. By praying is meant not parading, but praying; praying to God in earnest supplication; not praying at people or to people; not exhortation to the pastor, or preaching to the people under the semblance of praying; not pronouncing the pastor's faults and asking God in public to cure him of them; that is impiety, abhorrent to God and to men alike. The closet is the best place, and silent prayer the best method, of request for their removal. The effectual fervent prayer of a righteous man availeth much for a pastor, as for a patient.

(Eph. vi: 18-20): "Pray always, with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints. And for me," says that prince of preachers—"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Is it not worth remembering in this connection that all the successful evangelists, President Finney, D. L. Moody and B. Fay Mills and others have required that all the churches in a city shall unite together for weeks and months in earnest outpouring of the heart to God for a blessing, before they will venture to commence revival services anywhere? Is it any wonder they have been successful? Would there not be cause for wonder if they were not, and would not any pastor who is a true man be successful with such an introduction and installation?

In many parts of California it is very necessary that the soil should be thoroughly cultivated before the rainy season, so that it may drink in every drop of moisture that falls. It is the same with the soul and the seasons of refreshing from on high. If we would drink in the water of life as it floweth from the throne of God, there must be the cultivation of the mind and heart which cometh from secret prayer and family devotion. And if we would send the living water into the "dry deserts and rocky soil of atheism, and infidelity, and indifference, and sin, and shame, making "the wilderness, and the solitary place, and the desert to blossom like the rose—to blossom abundantly and to rejoice even with joy and singing"—it must stand high in the reservoirs, for it will flow in the far-off channels only as it is drawn from above in a steady stream of devotion and love.

The time limit to this paper will not allow any extended mention of the need of thorough Bible study by the churches, and the need of the illuminating and sanctifying power of the Holy Spirit; of the need of prompt payment of salary to make a pastor feel secure in his position and useful in his office, for he can preach better and practice more effectually if his bills are paid and there are a few dollars balance in his pocket; of the need of strict business principles in carrying on the work of the church as truly as any other enterprise; of the need of faithful officers, and clean, careful, sensible sextons—sextons who will thoroughly ventilate the churches for an hour before every service, during service see that there is plenty of fresh air in the churches, without causing any anxiety for sore throats, and weak lungs, and bald heads, and rheumatic joints; of the need of good music to cheer the heart and prepare it for the truth, to lift the people into the presence of God, and leave them there, where they shall be at peace among themselves, and pastor, and people so united in the service of God on Sunday, and every day, that they may experience that communion with one another, and with the Lord Jesus, that shall produce the answer to his prayer for us which he made when he said: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one as thou, Father, art in me, and I in thee; that they also may be one in us, and that the world may believe that thou hast sent me."

Green fields and mountains and balmy air, while we sit in our sunny offices without fire! What a contrast to the blizzards and freezing cold and deep snow east of the Rocky mountains—all over the Northwest and Middle and New England States. There is want and misery here, and dissipation—no worse dissipation anywhere in the country. But the contrast between beautiful California and all other parts of the world at this time is most remarkable.

At a farewell reception given to Dr. E. G. Beckwith January 15th a purse of \$800 was presented to him as a token of loving appreciation.

SPOKES FROM THE HUB.

The newspaper exponent of Christian citizenship—what should it be? may well be discussed by all the church clubs of our land, and especially just now in connection with the new movement by Christian men for municipal reform, originated by S. B. Capen of this city. The convention of such reform leagues, held last week in the "City of Brotherly Love," is prophetic of a better performance of the duties of Christian citizenship.

How desirable that we have, in all our large cities, daily newspapers that shall be the exponents of church life, moral reforms, and a righteous State life—in a word, of Christian civilization.

One of our Boston dailies has recently degenerated to a Sunday edition, and the presentation and commendation of prize fighters; and during the week flaunts in the face of its readers—to the disgust of many—advertisements of its Sunday edition.

Now, the *Evening Traveler* is to be tried—that has ceased its fierce fight against Roman Catholics, who have their rights, though numbered among the dangerous classes.

Dr. E. K. Alden, a prince among preachers, delivered an excellent sermon last Sunday morning in the ancient church of Dedham (founded 1638), from the text, "Then began men to call upon the name of the Lord," indirectly controverting the higher criticism division of the first chapters of the Bible among several authors. He said the great fact of the universe is God. Man was made to see and find God, though God is revealed as seeking man. Can we but clearly discern how God revealed himself to man at the first, we shall lay a firm foundation for our faith. God said, "Let there be light; let us make man in our own image," and he blessed the Sabbath day. He planted the garden and created man. The Doctor proceeded to show the fuller revelation of God's character as evinced in the successive names given to him. God saw the wickedness of men; the Lord God had mercy. "The primal revelation of God remains. It was given to the race for all generations." At the beginning are revealed all the elements of divine moral government.

Dr. Moxom, who recently resigned the First Baptist pulpit, preached Sunday, the 28th, in King's Chapel, the old Unitarianized Episcopal church, in a black gown, and used the litany and ritual of the prayer-book, to the surprise of many.

A church may conserve the truth, or a portion of it, without propagating it. A mummy may do the same thing, and hold in its hands grains of wheat for thousands of years. A live Christian church conserves by propagating the truth of the everlasting gospel.

"Expository Preaching" was the theme at Pilgrim Hall Monday morning, opened by a brightly advocating paper by Rev. S. C. Bushnell of Arlington. It follows the example of Christ, and presents the truth in pictures. It develops the real meaning, and awakens an interest in the Bible itself, and brings the hearer in harmony with the spirit. Much and careful preparation is needed.

Dr. Patrick pointed to the very successful example of Dr. Taylor of New York. Brother Albright believes in and practices somewhat this method. Brother Barton advocated it, and said, if persecuted in one verse, the preacher can flee into another. Brother Baker questioned just what expository preaching is. Brother Brown of Charlestown has adopted topical expository preaching morning and evening with excellent attractive results. Dr. Furber referred to Professor Phelps' admirable lectures on the subject. The meeting closed with a strong appeal from Rev. Mr. Foster of Oklahoma, who came East to raise money to build a meeting-house for a church in sore need.

Joseph Cook was promptly on hand this week, and robustly, in a sitting posture, for the rebuke of his 236th Boston Monday lecture. Park-street church was well filled, especially the free seats of the gallery. "Atone-ment," an original "Boston Hymn," more didactic than poetic, was heartily sung by the audience at the opening. The first and last verses are here given:

Tune: Rock of Ages.

"Searching sun and holy sky,
God is great and heaven is high:
Who can wash my red, right hand?
This I ask of sea and land:
Who from guilt can give release?
After treason, where is peace?"

"Vision-dazzling star and sun,
God and man in Christ made one,
Let the Cross the worlds amaze,
I am melted as I gaze!"

There I serve for evermore,
Lord and Saviour, trust, adore!"

The author of the hymn then gave his views on the Hawaiian question. The colored races are our superior, he said, as laborers in the hot climates, but we can oversee and direct them. In Australia the labor of the white man is regarded as much inferior to that of the native. The whites can do light work, but cannot there endure the harder and more severe labor. There are no trade-unions as yet among the colored people.

Slavery is abolished in our Southern States, but there is servile labor, because of caste that springs up on the borders of the tropics. What shall we say to the proposition of the white pope for the Sandwich Islands? None of us want to see the restoration of the unspeakable queen. God keep us from losing our respect for the President of the United States. We wish to speak respectfully of the powers that be, though we wish them not to be. It is claimed that prodigious sums of money have been used to effect restoration. The visible forces are insufficient to account for the situation, for the position of the Administration.

The ruling classes of the Islands are made up of the spiritual nobility of the earth. They are fighting with barbarism. Universal suffrage would doubtless be dangerous. I desire the reading test and a very moderate property qualification there and in our own republic. The ballot is a great educating force. Our fathers were, on the whole, wise in giving the ballot to the freedmen. The South is not so acting as to draw Northern laborers.

I am for the ultimate annexation of Hawaii to the United States, but wish to wait till caste is removed and other questions are settled. In the meantime, with a sort of protectorate by this nation, I should say to all foreign powers, "Hands off!" We should follow the divine program. For the extension of Christian civilization we must give these Islands to plunderers and blunders, or to the supremacy of the cross.

On the wall back of the platform hung the Lord's Prayer in large type. After prayer by Dr. Steel, "The Peerlessness of Christian Theism," as shown by the indisputable historical facts, was consid red. All the representatives of the nations in the Parliament of Religions united in the Lord's Prayer; at one time led by a Brahmin from India, and at another by a Jewish Rabbi. This occurred day after day, and proves that the first Parliament of Religions was not prayerless. It was wonderful how generally the fatherhood of God and the brotherhood of man proved a unifying bond for all.

On what golden strands is the Lord's Prayer woven for a universal creed! One Father of all men; all men brothers. Unity in fellowship and love and service to the one God. There is a heaven where his highest glory is manifest. Total surrender to him is the spirit of the Lord's Prayer. He is a sovereign, and his will is yet to be done on earth as it is in heaven. God forgives the sins of those who are penitent and are of a forgiving spirit. This prayer outlines cosmopolitan theism. Deeds are the daughters of creeds. Stress must be laid on both. Christ said that repentance and faith in his name should be preached in all nations. Looking backward, I see this promise is being fulfilled. The overthrow of the national Hebrew religion was foretold, and came to pass in the first century.

One has appeared in human history who has become the pre-eminent Teacher. Messianic hopes have been met in him who has founded a spiritual kingdom in the world. God speaks in the outcome of the ages. What he does he first intends. The gulf stream of history flows from him. Let me stand reverently with those who look back and see God in history, and mark the trend of the religious history of the world.

A chosen man, with a chosen family, to produce a chosen nation, to provide a special and chosen leader, who was to found a chosen church, to preach the truth to all nations, that at the last there may be one fold and one shepherd.

The Bible is a book of the history of sin and of the progress of the work of redemption. The Old Testament contains in germ everything that is found in blossom in the New. No paper read at the Parliament impressed me more than the one by Professor Fisher of Yale.

Christian theism is peerless because of the absence of idolatry, because of the balance of its teachings, because of the imminence of God in the affairs

of men, and the account of the life and death of Jesus Christ. On the instant of self-surrender, the Holy Spirit is given to the penitent. Bury me in the temple of Christian theism. The prayer of our Lord for the kingdom shall be answered.

Mr. J. L. Stoddard, in his lecture last week, said the vilest product of superstition and the most debasing religion he has ever witnessed in the world is found in India. Yet one of its theorizing priests was admitted, with Christian teachers, to the platform of the Parliament of Religions, good features of which Mr. Cook has been presenting.

BORAX.

Boston, Jan. 20th.

WASHINGTON LETTER.

President Cleveland has, by a most unexpected act of executive clemency, deeply grieved and to a certain extent discouraged that element of our people which is constantly struggling in the cause of moral reform. For thirty years one family has maintained one of the lowest liquor saloons in Washington. In addition to a constant violation of the liquor license laws, members of this family have been guilty of murder—the wife of the man, who has just been pardoned, killed a policeman who was trying to arrest her—and of burglary. Two years ago a license was refused to this dive, but it continued to do business without one. Last spring the place was raided by the police, and a case made against its proprietor. He was heavily fined, but he continued his illegal business. Several months later another raid was made, and it was only after a most desperate fight, in which the women of the family, including the one who had once killed a policeman, participated, that the police succeeded in arresting the proprietor. Again he was convicted, and sentenced to six months in the workhouse and to pay a fine of \$500. His term expired a few days ago, and in order to escape payment of the fine he applied to the President for a pardon, alleging persecution and brutal treatment of his wife by the police as reasons why it should be granted. Although the judge, jury and prosecuting attorney in the case opposed the pardon, it was recommended by the Pardon Clerk of the Department of Justice, and granted by the President on condition that a fine of \$100 be paid. How the people of Washington regard this pardon may be judged from the following extracts from a leading editorial in the *Evening Star*, the most influential and most conservative newspaper we have: "President Cleveland suffers from unsound advisors. His latest error, and so far as Washington is concerned, the most serious one, was the pardoning of John Shea, convicted of selling liquor without license."

"The offense for which John Shea was sent to prison and fined is one with which no decent citizen has any sympathy, and the police officers who are actively engaged in trying to stamp it out deserve all commendation and support. In New York the police are being investigated and held up to public reprobation because of their connivance with and inactivity against the prototypes of the Sheas in that city. In Washington the Executive 'rebukes,' by the exercise of the pardoning power, police activity against this class of law-breakers. In championing the Sheas the President slaps in the face the moral sentiment of this city."

A petition is now being signed at the store of a native Armenian, in this city, asking President Cleveland to use his good offices to ameliorate the condition of the Armenians (of whom there are more than 8,000 living in the United States) in their native land, and to secure three reforms: First, a governor who is not a Mohammedan; second, courts in which Christians shall stand on an equal footing with Mohammedans; third, the spending of at least a part of the revenues collected in Armenia in that country.

The Senate to-day passed the bill for the repeal of the federal election laws. The House of Representatives has been discussing the Hawaiian question since it passed the tariff bill last week. It was intended to have taken a vote yesterday afternoon on the resolution reported by the majority of the Committee on Foreign Affairs, condemning the action of ex-Minister Stevens, approving the policy of the present Administration, and declaring against annexation; but, owing to the refusal of the minority to vote to help make a quorum and the absence of members on the majority side of the chamber, who, for reasons of their own, do not de-

sire to vote either for or against the resolution, "no quorum" has prevented a vote up to this time.

The Senate Finance Committee, which now has charge of the tariff bill, has decided to grant no hearings on the bill. While this has disappointed those who wished to be heard, it will result in getting the bill before the Senate much earlier than would have been possible had hearings been granted.

Messrs. Moody and Sanky arrived in Washington to-day, and the first of the series of meetings will be held to-night. The pastors of the evangelical churches have signed a petition to the business men of Washington, asking that, during the four weeks these meetings are to be held, they will close their places of business daily, except Saturdays, at 5:30 p. m., in order that they and their employes may be afforded "an opportunity of sharing in the benefits which, it is devoutly to be hoped, will be secured." It is expected that most of the merchants will accede to this request.

It was announced this week that twenty-five employes of the United States Pension Bureau had been discharged for habitual drunkenness. Still, there are misguided people who ask, "Why agitate the temperance question?"

WASHINGTON, D. C., Feb. 7th.

CALIFORNIA LAWS CONCERNING LIQUOR AND TOBACCO.

The legislation of 1887, in response to the most numerous signed petition ever presented to a California legislature, enacted a law requiring that "instruction be given in all grades of all public schools on effects of alcohol and narcotics on the human system." This, of course, includes the deadly cigarette. This enactment was secured by the efforts of the Woman's Christian Temperance Union.

The law against selling liquor or tobacco to minors was secured by similar efforts in 1891, as follows: "An Act to prevent the sale of intoxicating liquors to minor children. Approved March 11, 1891.

"The people of the State of California, represented in the Senate and Assembly, do enact as follows:

"Sec. 1. Every person who sells or gives, or causes to be delivered, to any minor child, male or female, under the age of eighteen years, any intoxicating drink, in any quantity whatsoever, or who, as proprietor or manager of any saloon or public house where intoxicating liquors are sold, permits any such minor child under the age of eighteen years to visit said saloon or public house where intoxicating liquors are sold, for the purpose of gambling, playing cards, billiards, pool, or any game of chance, shall be guilty of misdemeanor, and upon conviction thereof, be punished by a fine of not less than \$100, nor more than \$300, and in default of payment of said fine shall be imprisoned in the county jail for a period of not less than 100 days.

"Sec. 2. All acts conflicting with this act are hereby repealed.

"Sec. 3. This act shall take effect immediately upon its passage."

California Tobacco Law, approved March 12, 1891:

"Every person who sells or furnishes in any way to another who is in fact under the age of sixteen years, any tobacco or preparation of tobacco, is guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine not exceeding \$150, provided, however, that this section shall not be deemed to apply to articles furnished on prescriptions from physicians authorized by law to practice medicine, nor to persons who supply such articles to their own children, nor to sales made to such minors upon the written consent of the parents or guardians of such minors, first obtained in writing by the vendor."

MISS SORABJI WILL SPEAK.

The Young Ladies' Branch has been able to secure Miss Sorabji as the speaker at the meeting at Plymouth church on Saturday, the 17th. Miss Sorabji, who is an Indian lady of rank, is here in the interests of hospital work in her native land, and she will talk on this and kindred subjects, appearing in her national costume. A cordial invitation is extended to all who may be able to attend. (See notice in W. B. M. P. column.)

The Hon. C. R. Bishop has deeded to the Kamehameha school in Honolulu all his property on the island of Molokai. The property includes 90,000 acres of land, stocked with cattle, horses and sheep. Mr. and Mrs. Bishop had previously given munificently to this institution.

Woman's Board Of the Pacific.

OUR LITTLE COMPANY IN INDIA.

[Through some mistake two of our pictures appeared last week, unaccompanied by their descriptions; hence, we reproduce them for the benefit of our large circle of readers interested in India.]

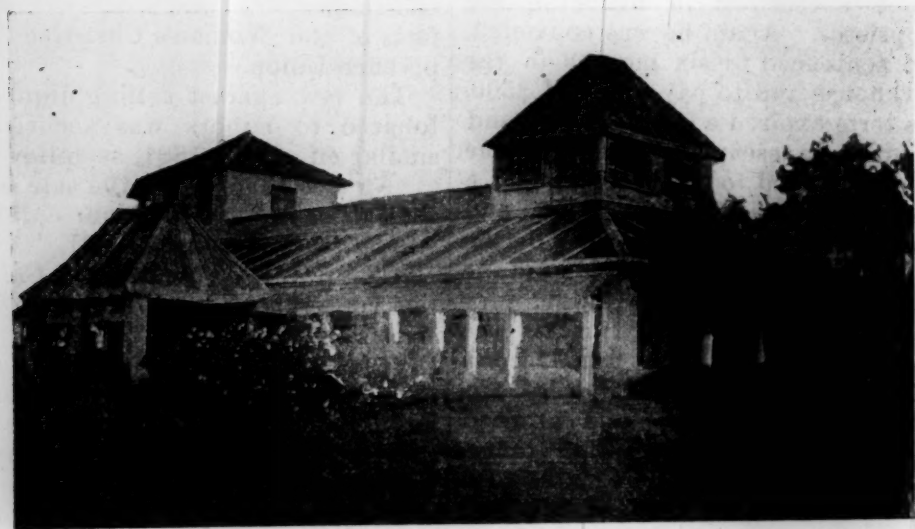
Rev. J. C. Perkins and family, also Miss Mary Perkins, are stationed at Arupukottai, in the Madura Mission, India. Rev. J. C. Perkins and Miss Mary Perkins are from San Fran-



MRS. JAMES C. PERKINS, INDIA.

cisco, Cal., their father, Mr. Samuel Perkins, having been for many years a resident of the State. Miss Mary Perkins was the first President of our Young Ladies' Branch, and the second from among their own number to enter the foreign field. She sailed for India in October, 1888, her father assuming all her expenses.

Mrs. J. C. Perkins was born in Baltimore, Maryland, where she lived after her mother's death with her two aunts. Mr. Perkins preached during a vacation from Princeton in the Faith church, Baltimore, and there became acquainted with Miss Taylor. She was at that time teaching in the



BUNGALOW—HOME OF THE PERKINS FAMILY, INDIA.

city. They were married in June, 1885, and soon started for India. They were first stationed at Pasumalai, afterward at Arupukottai. Our Board has contributed five hundred dollars a year to the school work under the charge of Mr. and Mrs. Perkins, a part of which has been distributed in fifteen-dollar scholarships, for the support of worthy girls. In the boarding-school at Arupukottai, under the care of Miss Mary Perkins, more than ninety children are cared for in all respects. Within a year, eight of the older girls have united with the church. There are many day schools in the mission, attended by several thousand Christian and non-Christian children.



MISS LYDIA GERTRUDE BARKER, INDIA.

Mrs. Perkins has sent us the sketch of "Sara," one of their young Hindoo girls, which has interested very many in this country, and shows what fifteen dollars a year will do for the girls of India. This sketch can be obtained by application to our Secretaries.

Mr. Perkins writes to a personal friend: "You do not know what a fight it is! We go into school work, and read and teach the Bible there. We have street preaching, bazar preaching, singing, the distribution of

Scripture and tracts, the exhibition of stereoscopic pictures illustrating the Scriptures, all besides the regular church services. I appreciate the words 'fishers of men' as never before."

Miss Barker was born in San Francisco January 12, 1869. She takes the name of Lydia from her father's mother, whom in many respects she closely resembles. Her early education was in the public schools of Oakland and Berkeley. At the age of thirteen, she entered Harmon Seminary, graduating at eighteen. We are unable to determine any fixed time of her conversion; she was a child of God from infancy, joining the church in Berkeley when twelve years of age. She has always been an active and earnest worker for the dear Master, and has seemed to us at home as untiring in her desire and effort to do good and win souls. At the early age of sixteen she felt the call to go to India. No doubt her attention was first attracted to this matter by her Sunday-school teacher, Miss Mary Perkins, now working so faithfully in the Madura Mission. She often talked about India with her mother, expressing a wish to go out and assist Miss Perkins. Her parents feel that she has had the missionary spirit in strong measure for fully six years. They discouraged her going until she became older, but she has been quietly persistent, and has never wavered in her purpose. She has felt that a medical course would greatly increase her usefulness, and looks forward to the possibility of this course at a later date. About a year ago she received a very urgent letter from Miss Perkins, at which time she expressed her desire with so much earnestness to her parents that they could no longer refuse her. She has since been preparing for her mission work, spending some six months at the Moody Training-school, Chicago, under the faithful, helpful care of Mrs. Capron. She left for India on the steamer of October 5, 1893, from New York.

Miss Barker is the daughter of Mr. and Mrs. James L. Barker of Berkeley. Our Board, having met all expenses necessary to placing her in her chosen field, her father assumes her support. Miss Barker is our youngest and our latest adopted missionary.

We feel that a life of great usefulness is before her.

Word has been received from Miss Barker of her safe arrival in India. She was the guest of Rev. J. C. Perkins and wife at Arupukottai, and was expecting soon to go to Madura to be engaged in mission work with Miss Swift.

YOUNG LADIES' BRANCH.

The regular monthly meeting of the Young Ladies' Branch will be held in the Plymouth church, San Francisco, on Saturday, Feb. 17th, at 2:30 P. M.

Particular attention is called to this meeting, the first afternoon session held in San Francisco for six months, and a program of musical interest is in preparation. There will be new letters from Miss Gunnison; and it is hoped that Miss Sorabji from India will be present and address the young ladies. More definite particulars, if decided upon in time for publication, may be found in another part of this paper. The members of the auxiliaries are strongly urged to attend, and all who may be interested in the work are cordially invited.

M. F. WILLIAMS, Pres.

Some years ago there was a proposal that an eminent clergyman, formerly in London, should exchange pulpits with Dr. Parker, and he asked Dr. Tait about it, when he was Archbishop of Canterbury. Archbishop Tait, who had a very strong sense of humor, said to the clergyman: "Well, I don't advise you to do it, because either one or two things will happen. Either Dr. Parker preaches better than you, or worse than you. If he preaches better than you then your congregation will be more dissatisfied with you than they are already; if he preaches worse than you, then I pity your congregation."

Sometimes new light does break forth on Scripture interpretation. An English preacher lately telling the story of the good Samaritan, after reciting the good man's promise to the host, "And when I come again I will repay thee," wound up with, "This he said knowing he should see his face no more."

Home Missions.

PACIFIC GROVE, P. O. Box 202.

OUR MISSIONARY VIDELETTE.

A Concert Exercise in the Interest of Home Missions.

BY THE SUPERINTENDENT OF THE C. H. M. S.

(Concluded.)

Dispatch No. 2.—The needs of this part of the State cannot be exaggerated. This town is heathenish. Two weeks ago last Sunday a horse-race was patronized by a majority of the people, accompanied by gambling and carousing. There is not a town in the county that has a decent Sabbath. Sunday-schools are maintained with difficulty because of these outdoor attractions, and because of the scarcity of teachers. The force of Christian workers is not strong enough to make rapid conquests. But it is evident that the gospel will tell for good on communities in this county. The morals and thrift of the different towns are in proportion to the amount of gospel that is preached in them. The foreign population here, which is nearly 5,000, needs more attention. The Sunday-schools aim to gather the children, and influence them for Christ, and in some instances the good done is very apparent. In others, it does not appear, but it exists just the same. I am sure that the givers of financial aid to the Home Missionary Society would rejoice could they know of the encouragement their assistance has been to these hungry souls.

Dispatch No. 3.—This town is a literal Sodom. It is the toughest place I ever saw, or ever care to see again. The opposition to religious work is something frightful. It seems to be next to impossible to interest the people of this camp in anything else than gambling, horse-racing and card-playing. The young people, especially, are carried away by these things. The devil and his followers are so strong here that the few Christians there are seem to be afraid to assert themselves against the enemy. But in His name we shall conquer.

Dispatch No. 4.—This is a field in the southern part of our district, where about eighty families are reached by the missionary. Most of these live in the country. The roads are laid out exactly one-half mile apart, running due north, south, east and west. They are all sand. The thermometer runs up to 116 at times. We have no church building or parsonage. The school seats were built for children, and are uncomfortable for grown people to sit in; yet, many walk a mile and a half in the heat of the sun and by starlight to come to the service. The people are all poor, with few exceptions—living on 20-acre farms, bought under mortgage, with the interest growing almost as fast as the crops. Some are living in abject poverty, so that we, with the little we have, find many who have not even so much as we. We are four miles from the nearest railway station, and have to ride nine miles to get our hair cut, but I feel thankful to God for sending me here. There is plenty to do. Our motto is, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

Dispatch No. 5.—It would be easy to swell the story of the struggles, the hopes and the deeds of this church into a volume. It began in a small way, and has always struggled with poverty and been hampered by cramped quarters. The little building, originally a schoolhouse, has had several different additions made to it, until it looks like an Irish cabin in its proportions. It is seated with benches of various designs and colors. They are alike in one thing, however—the decrepitude of age which has overtaken them, and also in the squeakiness of their joints. Occasionally one of them collapses, and with it the gravity, reverence and attention of the audience. We are in need of about everything required to equip us as a church, but still we have many things to encourage us. At a prayer meeting one evening a man arose from his seat who had never before taken any part. "I feel," he said, "like a steam engine; I must either speak or burst." Then he told how he had been raised in a Christian home, but had wandered many years in the ways of sin, until now he had come back to the Saviour. Last week a colored man, sick, and soon to be moved to the hospital, sent, asking me to go and see him. He had been a cook on shipboard, and had led a wild, ungodly life. He had once been present at the baptism of a child, the only service he had attended for years. What he heard then worked upon his conscience, and led him to send for me. I read to him the parable of the Prodigal Son, how the young man went into a far country—he murmured, "Dat's me"—and wasted his substance with riotous living—"Dat's me again," he repeated. And he began to be in want—"Dat's me, too"; and as we read how the wanderer came back to his Father's house, I asked him, "Will that be you, too?" He answered promptly, "It will."

Leader.—While we are getting ready to sing No. 100 from Gospel Hymns No. 5, let me say that the best part of the dispatches that come to headquarters is the report that God's

Spirit is being poured out in blessing all over our missionary field, and scores have been added to the church. Singing.—No. 100.

Dispatch No. 6.—This tells of things encouraging all along the line. It is well that the churches should know the discouraging features of our remote pioneer fields; we need their sympathies and prayers; but, on the other hand, we have the same means of grace possessed by God's people in every age—the same gospel, the same Bible, and the same Holy Spirit. The Lord of Hosts is with us—the God of Jacob is our refuge. The people of this far-away county are as dear to our Heavenly Father as any upon the earth, and I believe that faithful labor will yield as good results here as elsewhere.

Another one writes: "Your prayers, thought and care are indeed needed and asked for the cause of Christ in this place, where, away up in the mountains, is a faithful little band, working for the cause of our Lord amid many discouragements, difficulties, and trials; yet, withal, glad of the opportunity to witness for Him, and sure that if He be lifted up, he will draw all men unto him."

Another says: "The prospects for our Congregational church for a happy new year are exceedingly bright. Nineteen have been received into our church, fifteen of whom come on profession of faith. Four others are to be received at our next communion, one of them being an old gentleman over 60 years of age."

AMMUNITION AND SUPPLIES.

Leader.—It would be interesting to receive more of these dispatches, of which we have a great number, but the limit of our time will not allow. There is something that every army must have, and something with which it must furnish all of its missionary soldiers. It is said that on one occasion during our late Civil War the enemy had been driven from a strongly entrenched position. The fighting had been very fierce and prolonged, and the blood of hundreds of men had been poured out before the advantage had been secured; but, at a critical moment, when a few minutes more of fighting would have seen the enemy completely routed, the ammunition gave out. The firing ceased, the almost victorious company was obliged to retreat, and the enemy re-occupied their position. Now, one of the most important things for our missionary workers is that they be kept supplied with ammunition. To do their work, they need the sympathy of their Christian brethren, they need their prayers, they need financial help. Every year in our Northern and Central California, our Home Missionary Society spends thousands of dollars in helping support these noble workers of whom we have heard to-night. If we withdraw our help, many of them would be compelled to leave their posts. We must not allow the land that has been taken for Christ to go back again to the powers of darkness. Especially, in this present year, when, as you all know, times have been so hard, will the cutting off of supplies work disaster in our outposts.

The reason that we have had this little service has not been mainly to interest or to please you, though we hope to have done both, but we want your help so that we can send the needed ammunition and supplies to our outposts. The Executive Committee of our California Home Missionary Society have sent to all our Congregational churches an appeal for help, in order to keep our missionaries at their posts. They say that nine months of our missionary year have passed, and only about one-quarter of the amount we have pledged to our missionaries has come in. They report progress all along the line, and tell us that the opportunities for spreading the gospel were never more encouraging. The men are ready; fields are waiting. If we had the money we could send the gospel into many places where it is not now heard. After the next song, we shall ask you to give as the Lord has prospered you for this great cause of home missions.

No. 10—"Song of the Mites," by four little children.

1st Voice:

I am but a penny in a little hand,
Can I bear glad tidings over all the land?
Yes, if love goes with me, then I shall be blest,
For God's love is promised to do all the rest.

2d Voice:

I'm a piece of silver, worth a dime, they say;
The boy-giver worked for me, giving up his play,
Toiling for an offering, though he longed to be
With his young companions in their boyish glee.

3d Voice:

I'm a silver "quarter," little stitches neat;
And full many an errand, run by childish feet,
Earned me very bravely; little girls can do
Noble work for missions when they're good and true.

4th Voice:

I'm a bright gold dollar. Ah! the child who died
Loved me 'mid his treasures more than all beside.
One sad morning mother held me very dear,
And my bright face glistened with her parting tear.

All:

Dropping! Dropping! Dropping!
Hear us as we fall!
Crowding in the mite-box,
Offerings great and small,
Surely God will bless us as we gently fall,

Many prayers rise upward, for His help they call,
'Till we form together such a mighty band
As to bear salvation over all the land.

Offering; closing hymn—

HOME MISSIONARY OFFERING
HYMN.
BY MRS. L. M. HOWARD, OAKLAND.
Tune, "Beulah Land."

1
Lord, bless our land, 'tis rich and fair,
With summer sun and balmy air,
And flowers, that fresh with morning dew
Look up to skies of deepest blue.

Chorus.

CHORUS.
This golden land, this summer land,
By fair Pacific's breezes fanned,
From Shasta's snow to desert sand;
From eastern slope to western strand,
This land beside the shining sea,
We want it all, dear Lord, for Thee.

2
Its mountains stand with hearts of gold,
And like huge watchers, gray and old,
They guard the fertile valleys sweet,
That lie in beauty at their feet.

Chorus.

3
'Tis rich in flocks upon the hills,
In waving grain, in golden rills;
'Tis rich in corn, in fruit, and wine;
Lord, may thy riches all be Thine.

Chorus.

4
Oh, may thy servants, true and brave,
Work on in faith this land to save,
'Till o'er it bright shall shine afar,
Thy Light, Thou blessed Morning Star.

Chorus.

Benediction.

A very suggestive group of little American citizens gathered January 22d around an open grave in the cemetery by the Point Pinos Light House, Pacific Grove. It was the first Christian burial these Chinese children had ever seen, and they, with five Chinese men, were chief mourners. With great interest they listened in the Mission chapel while Dr. Masters of San Francisco spoke to them in their own language of the life and death of their friend, Mrs. Eunice L. Wilson, and of her now heavenly home. Very sorrowfully they looked into the flower-covered coffin at the noble face of the woman who had been their staunch friend, and reverently they stood by her open grave.

There was a large gathering of friends who paid honor to the dead woman; but the little Chinese group was the most impressive, and suggested to us all why we honored her—because of her ministry to those who seem even the least in the kingdom of God.

Her self-sacrificing life commanded our respect. Mrs. Wilson was born in China, Maine, seventy-seven years ago. Many years ago, bereaved of her husband and seven children, she gave the rest of her life to mission work, coming to California from Dr. Cullis' Faith Mission in Boston, first to San Francisco and later on to Pacific Grove. For the last five years she has resided from her labors, and been generously ministered to by friends in the community. The Chinese Mission building, erected by her effort, with large help from Mrs. Taft of New York city, Mrs. Wilson gave into the keeping of Dr. Masters, the Methodist Superintendent of Chinese missions in California. Many of the people of the town are interested for the two hundred men and women who make up our little Chinatown. Thirty-six of these are children for whom public school money is drawn, but they are not made welcome among the white children, and, as yet, the School Board will not recognize the claim for a separate teacher for Chinatown. Yet these children are little American citizens. Friends are planning and praying that a Union Mission may be established for both children and adults in the mission building. These yellow men and women are our brothers and sisters, and for their spiritual training God will hold us responsible.

F. L. W.

There is danger that, in our zeal to push the work of the Church, we may, by overmuch machinery, undermine the power and influence of the home. Our boys, and girls, and young people need the sweet, mellowing, restraining influences of the home. That these may do their work upon their young hearts, at least four nights out of each week should be spent in the home. One night at church, one night at the young people's meeting, and one night at their literary society, is certainly all that should be permitted to come in between the homes and the young people of to-day. Societies and socials, which take our young people out at nights oftener than this, are excessive, and will injure more than they will do good. Let parents and pastors beware.—Religious Telescope.

Six members of the United States Senate have passed the seventieth year of their age. That veteran, Senator Morrill, of Vermont, heads the list with his eighty-three years; next comes Mr. Palmer, of Illinois, who is seventy-six; Mr. Harris, of Tennessee, is seventy-five; Mr. Pugh, of Alabama, is seventy-three; and John Sherman, of Ohio, and Mr. Hunton, of Virginia, are each seventy years old.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—Bovee.

"DR. FAIRBAIN ON THEOLOGICAL EDUCATION."

BY M. E. T. STEVENS.

For the first time I read carefully to-day Professor Foster's article with this title, and from this eastern slope of the Sierras I subscribe yea and amen to the article as a whole. Time may have been when there was an excuse for the admission of an undergraduate to the theological seminary, but happily that time is past. In our day, schools are so multiplied, facilities for self-support so generously provided, that any young man who has so fully dedicated himself to the service of God as to be worthy the calling can, without doubt, find abundant opportunity to suitably fit himself. In years gone by, it may be that our pulpits would often have been empty had this rule been rigidly kept; but then there was less need for it. Now the needs and the wants of men are so multiplied that no man can be really the "pastor" of his flock who is not a scholar and a gentleman. The gentleman must be born and bred; the scholar trained and instructed. The home is necessary for the first, the college for the second. It is possible for the home or the college, singly, to accomplish both ends; still the cases are so rare where this is done that the rule holds good.

Especially is this true on the frontier; here society is mixed of many races, of "all sorts and conditions of men." Each individual has his standard of proper conduct, his code of manners; to violate this standard is often to lose the respect and confidence of one sadly needing to be saved; to come up to this requirement is to become, so far as this individual, or this set, is concerned, a "fisher of men." How instinctive must be the habits of good breeding, how absolute the self-control of the man who, in the judgment of the mining camp, is a thorough gentleman.

Again, each man reads, and thinks he understands, some subject; to be a leader, a man must be able to meet each thinker on his own ground. No college can give all this knowledge, and but rarely can a man secure the habit of close thought and careful grasp of essentials necessary to fulfill this part of his duty except by college training.

So, wisely it seems to me that Dr. Fairbairn says that the men should not be allowed to preach too soon. The pastor should have a voice, but he is not a voice; if he is a true shepherd, he is even more the wise counselor, the loving friend, the fearless leader, than the preacher. God is not in a hurry for a man's work; he has waited thousands of years to bring us on the stage of existence. Over eighteen centuries passed after the birth of Christ before we were born. Is it possible that he cannot wait seven or eight years more for the man to fit himself for his high calling? No, it is not God who is impatient; it is the man who is eager to grasp the laurel before he runs the race. The accolade of knighthood is not worth the vigil; God must be content with the jewel unpolished and unset; it is not worth the trouble to call in the lapidary's art, seeing the gem is to be cast at the Almighty's feet.

If a man, through any cause, has not time to fit himself for the highest work in the Master's vineyard, let him not usurp the highest place, but do the work for which nature and opportunity fitted him. So shall he prove his consecration, and the Master of Life shall bless him and give him to see the fruit of his labor. A man need not stand in the pulpit to work for Christ; he need not be a theologian or a scholar to be a leader in the prayer-meeting, a Sunday-school superintendent or teacher, an exhorter, or even a revivalist; but let him not arrogate to himself the office of ambassador from the court of Christ if he is not willing to pass through the necessary training.

May the day come when in no Congregational seminary, at least, will any man even ask to be admitted to the full course who has not finished the college course. I am thankful that more and more my own dear Oberlin is trying to discourage the incompetent.

If Christianity cannot leave civilization; if she dare not rebuke selfishness, whether it be selfishness in high places or in low places, she has sold her birthright, and sealed her doom. There is nothing to choose between the contemptible cowardice that fears to rebuke wealth because of its patronage and that which fears to rebuke democracy because of its suffrages. We have as little sympathy with the cry that Christianity ought not to set men against masters as we have with the cry that if Jesus Christ were alive to-day He would be on the side of the unions. Both cries betray an ignorance of the spirit of His Gospel. On the other hand, where there is tyranny and selfishness, the Master in their foe, and expects his followers to side with him in his antagonism; and where there is a relentless spirit of leveling, the same Master is equally as antagonistic.—Free Methodist.

"Nothing resting in its own completeness
Can have worth or beauty, but alone
Because it tends to further sweetness—
Fuller, higher, deeper, than its own."

BIBLICAL PHRASEOLOGY.

BY PROF. W. W. LOVEJOY, D.D.

In the use of literature as a means of culture—spiritual or otherwise—it is generally necessary to distinguish between the thought and its setting, the truth and the dress in which it is clothed, between the facts and the manner of their presentation; in other words, between *form* and *essence*. "The eyes of the Lord are in every place," and in another Psalm, "His eyelids try the children of men," state the fact of God's omnipresence; the manner of stating it, is, as we say, anthropomorphic, human shape, in human fashion. Herein, as in an *arcumum*—this *ius et norma loquendi*—the law and rule of speech, conceals the true doctrine of the inspiration, and authority and perpetuity of the Bible—the doctrine of the book. Some of its helpful uses may be indicated:

1. It seems to me to reconcile the strife between theistic naturalism and Biblicism; i. e., between scientists of the reverent sort and theologians of the modern type. Some of the former have learned of God through the "fountain" reason. More and more a scientific theism is growing up which is worthy of full recognition on the side of Biblical theists. One who reads attentively such writers as Fiske, and Shaler in the *Interpretation of Nature* (the Winkley lectures at Andover Seminary), notes their concessions and confessions, receives new support of a solid kind for his traditional faith, and recognizes that the contention between liberal and Christian is not alone, as Fiske says, whether God acts by arbitrary fiat or through natural law, but more as to the form of expression that we shall give to religious aspiration and motive, and what form shall be deemed authoritative as wisest and best; whether religious truths shall be preferably expressed in terms of science, or whether we may on good and sufficient grounds, in full harmony with present day knowledge in physical science, psychology and philosophy, still elect to use the anthropomorphic and humane language of the Bible.

If the naturalists prefer to find the starting-point of altruistic sentiments way back in the Articulatus, their argument, it is true, comes home with all the cumulative weight of the fact of a long history and struggle in nature towards the goal of sympathy and brotherliness in the human animal; if they prefer to confess Jesus Christ's pre-eminence as head of creation, because he is manifestly "the crown of the series of organic beings," after the doctrine of evolution, theologians may well rejoice while they ask to be allowed the privilege of interpreting the facts of the physical life—man's feelings, passions, conduct—in terms of that life, and not in the physical. But it is, after all, largely a question as to forms of expression for transcendent facts whose mystery and pressure on conduct they as well as we confess.

Figurative, symbolic, poetic, language cannot be interpreted with the precision of rigid prose, nor a poem be judged after the fashion of a scientific treatise; annals will be misjudged if read as history written philosophically; religious writing will be perverted if used as legal commentary. These are commonplace, yet in the use of the Bible they are often forgotten. To infer in the quotations above that God has a shape like the human form, with eyes and eyelids, is to miss the thought intended. This simple statement is far-reaching in its application, but no inference is to be drawn which abates one jot of the essential veracity of the Bible, of its supreme trustworthiness, of its eminent historicity.

In earlier days it was so common to hear the complaint of the Bible's coarseness in its sacrificial language of blood and victim, and in the figurative language of hell-fire, and the wrath against sin, that it is a relief to find these honored fellow-mortals reading out, in their slower decipherment, from tables of stone, the same truths of sin, and self-sacrifice, and immortality through permanence of moral being. It is all a relative matter, after all, about which we need not quarrel. None of us, unless the Bible, has reached final statement; and, if we hold the Bible phraseology authoritative, we may still admit, with a well-known critic, that its language is "fluid, literary, passing, not rigidly fixed, and unchangeable." It would cease to be human were it otherwise, and its humaneness is its glory. Shakespeare's truths of insight into human hearts may well allow of re-statement, paraphrasing, accommodation to our times; but that is compatible with his supereminence as a master of phrase. Language, after all, is an instrument; a means to an end—the communication of thought and knowledge, the recording and imparting life—and the question always is how best to use it for specific ends in view, and for this perhaps there is but one real criterion—*it must live and breathe*.

If the Salvation Army favors a somewhat obsolete phraseology to express the truths of life and hope, and strikes the gamut of human emotion with a coarse and realistic touch, discussion concerning it turns on the wisdom of their choice, not on the truths imperfectly expressed, whose

experience is the necessity common to us all in our struggle, God helped, out of animism to spirit and God. Concerning their success, we may quote another and impartial witness: "This is one of his [Jesus] present day forms, one of the new bodies with which his Spirit is now clothed upon the earth. Their hymns, and prayers, and words of exhortation, would none of them have been accepted before a critical audience of the first Unitarian respectability. Religion, however, never yet walked on that leg of our nicety. We don't know what such wretches as these would do if the ways of the Spirit were all ended save our [Unitarian] way."

Paul, it has been said, has two theories of salvation in Romans—one given in terms of legal procedure, forensic, juridical; the other from chapter viii, in terms of an inward experience, the mystical theory; and the effort has been made to reconcile them. If we think they cannot be reconciled, though it has been done, we fall back on the antithesis of *form* and *essence*, and in the two varieties of expression read an adaptation to two different classes of minds. So again, to many of to-day, Drummond's method of stating the truths of religion in terms of science, of pressing home moral and spiritual motive in the ineluctable and momentous facts of evolution has come with divine emphasis.

2. This view of the language of the Bible cuts away the ground from under mere dogmatism.

3. That the Bible language is unerringly chosen, and of absolute warranty, we may infer not only from scientific criticism of the facts of man's life, but also from literary criticism in its deeper aspects.

We were favored lately in Oakland with some helpful lectures by Professor Hudson of Stanford University. Tennyson was spoken of as pre-eminently the poet of the nineteenth century, the one best expressing its thought and feeling. How does he best express present-day thought? *He utters science and feeling*. Because an evolutionist, his poetry is suffused with evolutionary teaching; it is evolution, or present science "emotionalized," given in terms of feeling, and so brought home to human conduct—the goal of all science. This was shown to be the highest creative art, as well as a noble service to man. But is not this paralleled by the Bible phraseology? Is not its truth always "emotionalized," moralized, given relatively to man and human conduct? If the Bible has anticipated the highest style of literary expression in our day, can we not afford to return to it anew, and modestly recognize its "artistic" way of putting universal truths? In this course of lectures, Arnold and Clough were shown to have gone astray under the deflecting power of a burden of unemotionalized knowledge; and as examples, that no knowledge is truly helpful that is not made warm and vital with human feeling; that science is only a nightmare if its teachings are not available for every-day morality; that the mission of the teacher and of the preacher is to interpret this new knowledge after this method of the feelings—the moral emotions—as a poet. "Vision—spiritual vision—is what the pulpit needs," we are lately told (*January Forum*), and it is true of the interpreter, if not of the preacher. "All great preachers are, at heart, poets; for religion is always and everywhere poetry, not prose. Poetry is the true, the only, language of the spirit. It is the poetical, not the scientific, key that unlocks the beauties of the Bible, the beauties of Nature, and the beauties of the soul."

Out from the heart of nature rolled
The burdens of the Bible old.

"Further, we need to remember," Professor Willis J. Beecher tells us, "that the Bible narratives are not history in the sense of purporting to be a complete account of the events recorded, written mainly for the purpose of perpetuating a knowledge of the events. They are selected from history, written for purposes of religious teaching. It does not follow that they are historically untrustworthy; but it follows that one who persists in regarding them as complete accounts of all that happened in certain cases will be led to interpret them erroneously." (*Sunday-school Times*, December 23d.)

These features are the crowning excellence of the Biblical language, and its sure warranty in all matters of belief and conduct. The image of Buddha, Phra-Chai—the Shadow of the Best—were but certain obscure markings on a rock in Siam, seen more or less distinctly by the Buddhist, according to his faith and moral worth. On the contrary, the Bible way of putting things is the sign manual of the divine Artist—a cipher it may be to some; but once understood, a myriad-formed signature as varied as the compass of human thought and emotion, as these are used in its composition; or respond, like to like, to end of time, to its teachings.

May we illustrate, by further quotation, that the best literary judgments are to be read as enunciations of the Bible's literary style: "The mind creates," says Professor Woodrow Wilson in December *Atlantic*, "as great Nature does, with deep chiaroscuro and burning lights. This is

true, not only of poetry and characteristically imaginative writing, but also of the writing which seeks nothing more than to penetrate to the meaning of actual affairs [italics ours], the writing of the greatest historians and philosophers [and of Bible writers, we interject], the utterances of orators and of the great masters of political exposition [in which Professor Wilson is at home]. Their narratives, their analyses, their appeals, their conceptions of principle, are all dipped deep in the colors of the life they expound. Their minds respond only to realities, their eyes see only actual circumstances. Their sentences quiver and are quick with visions of human affairs—how minds are bent or governed; how action is shaped or thwarted. The great constructive minds, as we call them, are of this sort. They construct by seeing what others have not imagination to see. They do not always know more, but they always realize more." (Again we say, a description of the Bible, *mutato nomine*.) And to this agree Lowell's words: "Therefore, when a great poet has said a thing, it is finally and utterly expressed, and has as many meanings as there are men who read his verse."

This is the argument of Isaac Taylor's "The Spirit of the Hebrew Poetry"—not to be confounded with Herder's book with the same title—a book which, with few changes, reads like a treatise of to-day. We will try to condense its reasoning. The Bible states religious truths not absolutely, but in relation to human needs and circumstances, and in terms of human feeling and of the common life. Such a style is best suited to purposes of popular instruction. It is brought down to the level of our apprehension, and without lessening the majesty of the communication. It is thus the fittest medium both for highly cultivated minds and the most rude, in this respect showing its forms of expression as the ultimate theology. The Old Testament prophets reached the limit of a divine conveyance of things spiritual, exhausted the resources of human utterance, and gave a true "philosophy of heaven." If we were asked what other possible modes might be used, whether abstract, general, logical, scientific, the answer would be, Neither Oriental sages, nor Grecian philosophers, neither Alexandrian teachers, nor medieval doctors and scholastics, were able to attain to anything so satisfactory as this Biblical way of amalgamating theologic elements with the emotions and sentiments of the religious life. Is it the divine attributes that are to be presented? It begins with a "great is the Lord and greatly to be praised," but drops soon to the proof of his greatness which concerns us—"he healeth the broken in heart, he bindeth up all their wounds"—words absolutely reliable, and given in the very form which, if possible, is incapable of misuse or misinterpretation. And this exquisite product of human-divine language—not human and divine after the fashion of a former dualism—is throughout its substance of inexpressible virtue and efficacy, a teaching of God which lives and abides forever.

PACIFIC THEOLOGICAL SEMINARY.

HARMONY IN MARRIAGE.

[From a letter of Thomas Jefferson to Marie Jefferson-Epps, January 7, 1798.]

Harmony in the married state is the very first object to be arrived at. Nothing can preserve affection uninterrupted but a firm resolution never to differ in will, and a determination in each to consider the love of the other as of more value than any object whatever on which a wish had been fixed. How slight, in fact, is this sacrifice of any other wish when weighed against the affections of one with whom we are to pass our whole life! And though opposition in a single instance will hardly of itself produce alienation, yet every one has their pouch into which all these little oppositions are put. While that is filling the alienation is insensibly going on; and when filled, it is complete. It would puzzle either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he finds his affections wearied out by a constant stream of little checks and other obstacles. Other sources of discontent, very common, indeed, are the little cross purposes of husband and wife, in common conversation, a disposition in either to criticize and question whatever the other says, a desire always to demonstrate and make him feel himself in the wrong, and especially in company. Nothing is so goading. Much better, therefore, if our companion views a thing differently from what we do, to leave him in quiet possession of his views. What is the use of rectifying him if the thing be unimportant, and it important, let it pass for the present and wait a softer moment and more conciliatory occasion of revising the subject together. It is wonderful how many persons are rendered unhappy by inattention to these little rules of prudence.

Long bags, the full length of dress or cloak, with hanging loops at top, save from creasing, as well as from dust and moths.

Nought is there for man too high.

WHITTIER AS A MORAL FORCE.

The author of "Personal Recollections of John G. Whittier," speaking of the influence for good of his verse, says:

"One has said, 'I would rather give a man or a woman on the verge of a great moral lapse a marked copy of Whittier than any other book in our language.' Apropos of this, not long since a delicate, high-strung girl in college, over-wrought with the strain of examinations and the difficulties of her new life, went to the president and said: 'It is of no use; I cannot go on; my life is a failure. I must leave college and go home.'"

"The tactful president replied: 'Go to the library and take Whittier's poems, sit down by your window and read "The Grave by the Lake"; then come and I will talk with you.'"

"The young girl came back in an hour with a changed countenance. She said: 'I will overcome the obstacles; I will go on with my college course. I believe, after reading Whittier, that life is worth the effort.'"

"In one of our prisons there was a woman who seemed utterly callous to every good influence. It seemed as if the very spirit of the evil world had taken possession of her, and those about her had apparently no influence over her. One day, after a paroxysm of temper, when she was more like a wild animal than a human being, the superintendent handed her a volume of Whittier's poems and asked her to sit quietly down and read "The Eternal Goodness." Returning after a half-hour, the superintendent found the poor, half-crazed creature still reading, her wild eyes softened with tears, and she said in subdued tones: 'That is beautiful reading; but is it true what it says? Does God love me?' Often afterward she was found poring over the book, and her improvement dated from that hour.

"Still thy love, O Christ arisen,
Years to reach these souls in prison,
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than that cross could sound!"

"An eminent author once said, 'I would crawl on my hands and knees till I sank if I could write a book that the plain people would read and love.' This Whittier has done."

THE POOR MAN'S CHANCE.

Here is Burdette's little sermon on the comparative chances of the poor man and the rich: "My son, the poor man takes about all the chances without waiting to have one given him. If you give him any more chances than he takes, we will soon own everything, and run the Ohio man out of the country. The fact is, we must curtail the poor man's chance a little. We must sit down on him and hold him down, and give the rich man a chance. The poor man has had things his own way too long. He has crowded the rich man out. But for the poor man this world would have cast anchor six thousand years ago, and be covered with moss and barnacles to-day, like a United States man-of-war."

George Peabody was a boy in a grocery; Edgar Allan Poe was the son of strolling players; John Adams was the son of a farmer; Benjamin Franklin, the printer, was the son of a tallow-chandler; Gifford, the first editor of the *Quarterly Review*, was a common sailor; Ben Jonson was a bricklayer; the father of Shakespeare couldn't spell or couldn't write his own name—neither can you; even his illustrious son couldn't spell it twice alike; Robert Burns was a child of poverty, the eldest of seven children, the family of a poor bankrupt; John Milton was the son of a poor Irishman; Andrew Johnson was a tailor; Garfield was a boy of all work, too poor even to have a regular trade; Grant was a tanner; Lincoln a keel boatman and common farm hand; and the Prince of Wales is the son of a queen. It is his misfortune, not his fault; he couldn't help it, and he can't help it now. But you see, my boy, that's all there is of him; he's just the Prince of Wales, and he's only that because he can't help it. Be thankful, my son, that you weren't born a prince; be glad that you didn't strike twelve the first time. If there is a patch on your knee, and your elbows are glossy, there is some hope for you, but never again let me hear you say that the poor man has no chance.

Misfortunes often sharpen genius.

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Happiness, because of
clear skin.
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Wednesday, February 14, 1894.

ONLY CRITICS, AFTER ALL.

Referring to the difference in style between Carlisle's "Diamond Neck-lace" and his "Life of Schiller," even Professor Huxley has been moved to say, "I have sometimes wondered whether if the two pieces had come down to us as anonymous ancient manuscripts, the demonstration that they were written by different persons might not have been quite easy." So it may be that the two parts of the book called Isaiah were written by two persons, but if the main reason for thinking so were the differences in style the conclusions would be quite doubtful. Likewise, while one marvels at the ingenuity and insight with which some of the learned tell us to a dot the characteristics of P and J and E in the Pentateuch, yet it is not so very strange that here and there some Berean prefers to search whether this expert judgment is infallible. For it is not at all a question whether there shall be literary investigation of the Bible. Of course, that must be and will be. But, as there has been many a bad mistake made by those who supposed they were sagacious exceedingly, and as these characteristics of authorship require fine discernment, the cautious soul need not be ashamed of its caution.

We are told that the present criticism of the Pentateuch has passed through at least four stages of hypothesis: the documentary, the fragmentary, the supplemental and the developmental; and that at each stage the individual wise-men have often differed from each other, while the difference in passing from one stage to another has been radical and even contradictory. This process may be leading, time after time, to surer results. The ship that is tacking so strangely may be steadily reaching her port. Still, she may be losing her reckoning also, or be drifting on some treacherous current. At any rate, it is not best for the church or the individual believer to stake all the treasure of revelation on the passing conclusions of these latter-day experts.

In fact, it is quite certain that whatever our moderns may make of the Bible as a book, on their own suppositions, those compilers or authors who actually put the volume in the shape it has been for these long centuries must have either been astonishingly acute, or else have builded more wisely than themselves knew. For the book, in its traditional make-up, wears a very respectable look yet. Besides, when it is read and studied even on the old lines, it is wonderfully educational. The best type of character the world has seen is still fashioned by it. As Homer and Shakespeare sing on in the highest rank, whatever the disintegrators or reconstructionists about their persons say, so the law of Moses and the prophets, done up as they are in the old binding, are the same sure school-masters, leading to Christ and to salvation. They bear within them the personal charm and power of life. Can any new arrangement of the books or of their headings, or any new chronological sequence in them, or any printing of them in rainbow colors, divest them of this power and charm? Hardly. The Carlyle reveals himself, whether in the "Diamond Neck-lace," or in the "Life of Schiller." More surely far will the divine message continue to disclose itself after the critics have adjusted and readjusted the human factors in the authorship of the Testaments.

German theological circles were well stirred up some months ago over the Apostles' Creed. Professor Nippold of Jena has agitated them afresh by charging upon the Ritzschian school a regular plan of campaign to capture the remaining chairs of theology. That school has

already strong representation in all but three or four of the leading universities. Dr. Wendt has lately been selected for the successor of Professor Lepsius, and now the effort is on to provide a similar succession to the conservative Professors Frank and Luthardt.

THE DEEPER LENT.

We made last week, perhaps, a slightly sarcastic suggestion as to Lent, so far as that word is used to indicate a season of formal fasting. But viewed as a summons to Christian people to retire for a period from the excessive outwardness and indulgence of life into spiritual meditation, penitence, and self-denial, we should speak in the tone of deep sympathy. That was a fit use which one of our neighboring pastors made of the passage John xi:54, which tells us that Jesus, at about this very time of year, walked no more openly in the city, but retired with his disciples near to the wilderness. Apart from the busy world, and even his own beneficent activities in its behalf, those disciples were there in the personal touch of their great Master. They were entering so into closer personal fellowship; gathering, in the comparative isolation, those interior moral forces which they would soon need in order to become founders, organizers and administrators of the Church. Yes, if forty days before Easter were to Christian disciples such a "retreat," they might be days of singular preparation for the multifarious machinery of ordinary work. A few days, or a few more hours, with Christ in the little country hamlet "called Ephraim" would equip us more thoroughly for that practical Christianity the clamor for which fills the air.

If the Parliament of Religions was to be at all, it is difficult to see how it could have had a more ideal chairman. After looking through many pages of papers—already noticed—contributed to that mammoth occasion, it is a real inspiration to come, at the end, to the optimist and ardent and Christian review and summary with which Dr. Barrows sums up his impressions of what was accomplished by the vast convocation. There is rare pathos in these lines that we feel constrained to quote: "While I write these words, the body of my eldest son, John Manning Barrows, a noble boy of thirteen, lies buried in my house. From behind this earthly shadow I would that a gleam of heavenly brightness might fall on these final pages. With millions of sorrowing hearts, I now know the precious and unspeakable consolations of Christ; and to all who, in the Old World or the New, dwell in death-smitten homes, I would that He might enter who is the conqueror of death, and who fills the believing heart with sweet and satisfying assurances of endless reunion and conscious blessedness beyond the grave." We could hardly help feeling how much nearer to the heart of religion is this personal testimony of consolation and sympathy than many a previous page of well-written exposition. To know and love Him whom we believe, when he is so supremely worthy of confidence and affection, may all parliaments and congresses close with that deep and satisfying experience!

The National League for the Protection of American Institutions has issued a statement concerning the action of the principal Protestant denominations in declining to receive government aid in the support of their respective schools among the Indians, and it petitions Congress to add the amount thus relinquished to the fund for the common schools among that portion of the population. It also petitions that the general government adopt a definite, permanent and uniform principle for advancing education among the Indians on the basis of the American free common school system; and why not? Let the rest of the denominations say yes. That is what the people are saying.

In the successful contest in the university town of Cambridge against license, President Eliot threw his influence on the successful side. This is a change of mind so far. He defined his temperance position as that of one who is a moderate drinker—not, however, of any distilled liquors, and not of any liquors taken without food, and of one opposed to prohibi-

tion. Theoretically, therefore, the President, it should seem, ought to vote for license, but in practice license has not been found to work well in Cambridge. It is rather apt not to work well anywhere.

Griffith John, the widely known missionary in Hankow, in a letter, describes Chow Han, who has issued hundreds of thousands of the most horrible pictures and other publications against the Christians, as a man of great influence, something like Saul of Tarsus. At the time of writing, Mr. John was expecting a visit from this great opposer. "If he comes, we will send him home a friend, to say the least. Oh, that we might send him home a humble disciple of the Lord!"

While paying our exorbitant gas bill at the gas office yesterday morning, a man came in and in a loud voice said, "Do you want to buy any lottery tickets?" One of the clerks replied in the negative. But the fact of the publicity of the thing was what struck us. It is against the law to sell or have in possession these tickets. Yet this man does both, and evidently has no fear, and we are told that this is the common thing all over town. The law is not enforced. We pay \$50,000 each month to our police alone to keep the city quiet, protect property and arrest offenders against the law. They do many things well, but much more needs to be done; not by an increase of the force, but by more faithfulness and diligence in performing their plain duties. We are in a bad way in this city. Vice flaunts itself. A band of music goes about the streets every day advertising horse-races, which are nothing more nor less than a huge gamble; and the newspapers give long and prominent reports of the results.

No vessel during our civil war did better service than the *Kearsarge*; when manned by efficient officers and a brave crew, she sunk to the bottom of the sea the daring and dangerous privateer *Alabama*, which so long devastated the ocean unchecked. But in an evil hour this old war ship was run on the Roncador reef, about one hundred miles from Colon, on the Isthmus of Panama, and proved a wreck. Last Saturday her crew were transferred from the reef to a rescue steamer, and the *Kearsarge* was left to her fate, with the stars and stripes still flying at her mast-head. There is something pathetic in all this. We can hardly believe that her last crew were as careful to keep her out of danger, or tried as hard to save her from destruction when on the reef, as would her crew of the olden time, who trod her deck so proudly, and fought her so bravely against the *Alabama*. The old crew is gone; she is an old ship and out of date; let her sink!

We have received communications from Salem, Oregon, regarding statements made by our Oregon correspondent in THE PACIFIC of January 24th, about affairs in Salem. We have not thought best to print these communications. We hope the good people in Salem [peace] will live together in peace, and that all who have done wrong will repent, and all who have been wronged will forgive. Life is too short, and God's work is too pressing, for controversy. Whatever Mr. Himes has said, and we believe he intended to wrong no one, THE PACIFIC desires only to say the words that will edify and instruct, and save souls.

Large space is given in the newspapers to the movements of the daughter (and her children) of John W. Mackay. Her marriage with a foreign prince does not prove to be a happy one. Another evidence that neither money nor rank are the surest promises of a happy married life. The most certain thing about money and rank, if their possessors fall out in married life, is an unenviable newspaper notoriety. Poor, ordinary people may have their squabbles in obscurity. So there are compensations in this world.

The prominence given to the robber and murderer, Evans, and his family by so-called reputable papers is shameful indeed. What reader of the *Bulletin*, last Saturday evening, cared to know that Eva Evans would ride in a race in Central Park on Sunday, and then to learn in the Monday *Bulletin* that she did ride man-fashion and lost the race? If papers try to catch a bad class of readers by such items, let them find out that they are losing a good class, and more of them.

A telegram last Monday says the United States Minister, Terrill, at Constantinople, threatened the Porte if he did not release two Armenians, naturalized Americans, imprisoned in Northern Syria, that he would send two warships to compel him, with the result that one has been released. Good, that minister has *sand*. Warships thus used are something worth.

Phoenix, A. T., Saturday had the first snow in fourteen years. The snowfall at Tucson was two inches.

HAWAII.

One of the most surprising and at the same time amusing side shows in the entire *opera bouffe* diplomacy in reference to the Hawaiian Islands was the arrival in Honolulu, in January, of a French Commissioner accredited to Queen Liliuokalani. He had held his commission, awaiting in Paris for several months pending the settlement of affairs at the Islands. In November he received a telegram from the inner diplomatic circles at Washington, informing him that the Queen had been restored. Forthwith he set forth, and journeyed across the Atlantic, and the great American continent, and the Pacific, and only learned on reaching Honolulu that Mrs. Dominis was still a private citizen. This occurred not even a hundred years ago, but in this last decade of the nineteenth century, when the hum of the telegraph wire is in the air, and the newsboy rushes through the train nearly every ten minutes.

The obliviousness to passing events here disclosed is, however, very slight as compared with the ignorance and "judicial blindness" in reference to the actual state of things, past and present, on the Islands, shown by the Administration in its policy and dealings with the Provisional Government. It ought not to be overlooked that the dispatch to the French Commissioner in November shows with what assured confidence the restoration of the Queen was regarded in the diplomatic circles of Washington at that date.

It should be noted also, in the communication of the President to Congress on Monday of this week, that we have the revelation that at just about this same date in November, Mr. Thurston asked Mr. Gresham "if it was the intention of the United States Government to employ force in restoring the Queen." Mr. Gresham declined to answer the question, though its great importance in avoiding possible bloodshed was urged by Mr. Thurston. Even Minister Willis writes to Gresham in January that, "if his statement to Thurston [negative though it was] had been made public when it reached Honolulu, November 24th," the excitement resulting from the warlike preparations would have been allayed, and critical and dangerous conditions avoided."

The President in December turned the Island affairs over to Congress. The state of uncertainty as to what Congress will do still continues in Honolulu. It is due to the Islands that Congress should hasten to give the assurance that the President's policy will not be carried out, and that no effort of any kind will be made to supplant the recognized government. Every good interest in the Islands requires that the suspense should be ended as soon as possible.

It is true the House has passed the McCrary resolution, but what does it mean? We open our eyes in wonder over it. In the face of the overwhelming evidence taken by the Committee of the Senate, and in the face of what every friend of the Provisional Government knows and affirms, it condemns Mr. Stevens for having been chiefly instrumental in effecting the revolution.

Then it heartily "approves the principle announced by the President of the United States that interference with the domestic affairs of an independent nation is contrary to the spirit of American institutions." It does not endorse his policy or his doing, but only his principles. That is all. The funny thing about it is that the principle refers to repudiation of Mr. Stevens' supposed interference, which is a myth, and has no reference to his own actual and determined effort to overthrow the Government that he himself had recognized.

If the resolution introduced by the Foreign Committee of the Senate should be passed, it would, for the time being, relieve the situation. That resolution deems any present effort for annexation inexpedient, and favors letting the people of the Islands settle their own governmental affairs; and assumes that interference on the part of any other powers will not be agreeable to us. It does not put a barrier in the way of future annexation, which, in reality, must be the ultimate destiny of the Islands.

Though President Cleveland is supposed to have given up his policy of restoration, yet Minister Willis continues to double up his fist under the nose of the Provisional Government. His curt reply to the invitation of President Dole to permit the government vessels to fire a salute on the occasion of the first anniversary of the Provisional Government's natal day almost disowned friendly relations. Following his lead, none of the commissioners of other countries accepted invitations to participate in the celebration. And yet no day has ever seen such genuine enthusiasm in Honolulu. No day ever saw there such an immense gathering to listen to thrilling speech. The Islands now have a genuine Fourth of July.

A Commercial Congress is being held in Golden Gate Hall on Sutter street in this city. Representative men from several States and Territories are present. The topics are important, and the attendance is good, morning, afternoon, and evening. The Congress will close on Friday.

FROM OREGON.

Some will remember Rev. T. Murai, a Japanese minister who spent a few days in this city, early last summer, on his way home, after taking a theological course of three years in the East. After returning home he received a call from the Hongo church, Tokio, which he accepted. His congregation is composed principally of students from schools of high grade. In a letter to the writer, he says: "As I preach to them, I feel I am preaching to the whole nation before me, for they are the ones who are going to make the future generation of our country. My single aim is to impart the knowledge of Christ's life and truth to their souls. Pray for my work—may, God's work—in Japan."

Rev. H. F. Gilt accepts the call to the Eugene church, and will begin service there on May 1st.

Oregon City church had a Woman's Missionary Rally to-day. Rev. C. E. Lambert starts with new work at Toledo, the county-seat of the new county of Lincoln, about sixty miles west of Corvallis, on the Oregon Pacific Railroad, and has a preaching point on Yaquina Bay. There is room for much needed work.

The noted faith curist, Mrs. Geo. H. Williams, on the last of December, claimed to have completed a fast of 110 days, pursuant to a command from on high, seventy days using a very little bread and wine daily, the "body and blood," as her followers call it, and the last forty days on water only, the previous "strong food" being positively forbidden. Her vital powers were well sustained, but she had lost considerable flesh; and, although she claims she was not a sick woman, yet, nevertheless, she was in a very precarious condition, and for four weeks did not leave her room, but now has about recovered her usual strength. With her are between 100 and 150 followers, who rejoice that they have "passed through the wilderness," as they term the period of fasting, and now have what they call purely spiritual bodies.

On the 6th inst., a church was organized at Rickreall, with 25 members. For the present this church will be under the pastoral care of Rev. D. V. Poling, of the Independence church.

There has been a good revival at the Condon church, Rev. E. Curran pastor, with seven additions as a result.

The recent special meetings at the Albany church have resulted in the spiritual quickening of the entire church. Eleven members were received on confession of faith at a special communion last Sunday.

The last sermon in Oregon by Rev. T. E. Clapp, D.D., was preached in the Forest Grove church last Sunday evening. On Monday evening following, he and Mrs. Clapp left for California, and after a brief stay, they will go to New Hampshire.

President McClelland of Pacific University supplied the pulpit of the First church of this city to-day. He gave an excellent and searching sermon from Luke xviii:22. Christ's command to the rich ruler—"Yet lackest thou one thing; sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." The central thought running through the entire discourse was that of self-sacrifice, and its compensations.

The State Sunday-school Association, through its Executive Committee, with E. W. Allen Chairman and F. R. Cook of our Hassalo-street church Secretary, is planning for aggressive work. Mr. William Reynolds of Peoria, Ill., International Field Superintendent, will arrive in this State April 14th or 15th. Meetings will be arranged for him at Medford, Grants Pass, Roseburg, Brownsville, Corvallis, Dallas, and possibly one or two other points if time permits. His work in the State will most likely close with the State Convention, which will be held in Salem May 2d, 3d and 4th.

A surprise greeted everybody as they arose this morning. Four inches of snow covered everything, with more falling, until fully six inches had descended by the time it ceased—about 10 A. M. Aside from just enough to whiten the ground, this is the first snow this winter in this locality. At the rate it is melting, all will be gone in a few hours.

It is not to be supposed that your correspondent has any specific for "hard times." But the constant reiteration of the expression, and the fact of its being made the scape-goat or excuse by many for being slack in their obligations, renders the words exceedingly odious; and in the words of my little four-year-old daughter—when she becomes perplexed over her domestic affairs, and her family of dolls has been guilty of gross disobedience, she stamps her little foot upon the floor and cries out, "Stop talking! stop talking!"—it is high time for us, as a people, to "stop talking," unless we can talk on the bright side. While an overdose of unfortunate legislation, or the fear that it will be unfortunate, is at the bottom of much of our business woe, still, if a goodly number of people in every community would look, talk and act on the bright side, existing conditions could be greatly improved, and in a few months we

would wonder how it was that we floundered about so long in the slough of despond, hopeless and discouraged.

Remember, God reigns, and everything will work together for the good of those who serve him.

GEORGE H. HIMES.

PORTLAND, Feb. 11th.

CONGREGATIONAL UNION FIELD NOTES.

Rev. Marcus Whitman Montgomery, superintendent of our Scandinavian home missions, died in Chicago February 6th, of heart failure. His father was a close friend of the famous Marcus Whitman who saved our Northwest Territory to the United States. Brother Montgomery's home always had a strong flavor of Northwestern missionary zeal about it. He named one of his sturdy sons Whitman. Many many prayers be answered by his following his father's missionary footsteps. Brother Montgomery was a faithful father, a devoted husband, a loyal friend. I owe much to his friendship at Minneapolis. He was a pleasant parishioner, and led the only surprise party which ever found me off guard. Minneapolis will mourn him sincerely, and tender will be the sympathy which will flow to the much beloved Mrs. Montgomery. Our brother's working harness was pretty much all collar. He was not conservative, but progressive. His most eminent service to our churches was his discovery of our tens of thousands of really Congregational brethren—the "mission friends" whose coming out from the state Lutheran church was so spiritually like the exodus of our Pilgrim Fathers from the Established Church. He was a breezy man, as his notable book, or translation, "A Wind From the Spirit," showed. His capacities for work were large. Going into Utah to study how to help Scandinavian dupes of Mormonism, and to stop their supply from the home land, he wrote a powerful eye-opening book, giving that sad delusion some most staggering blows. It will be hard to fill his place. The great Swedish Waldenström loved him like a brother and leaned close on him during his stay in America. Heaven must be a place of activity, or our brother cannot be happy there. Some of the most jubilant hours the writer has ever spent in the tremendous life at Minneapolis have been with this Swedish bishop. He was also for some years the acceptable Superintendent of the Minnesota Home Mission work. It took a man to follow Secretary Cobb.

A dear Endeavorer said lately, "Why do you talk so much of death?" Three death telegrams in one week make one think of it. Following the news of Brother Montgomery's heavenly journey came swift word of a dear cousin who took the same celestial route by way of the orange groves of Southern California. I always feel like praising those who do all they can to live in our Father's bright world. I think they die the happiest when He wins the victory and says, "Child, come home." Sorry am I for little households on earth—people with no kindred. Glad am I of great groups of dear ones up there. Easter is coming. It means more every year—the only day that adds so much to Christmas. Glory!

And our friend C. J. Birks, the gifted and ambitious architect of our pretty church, has gone to study the portals of immortality, and worship in that temple whose builder and maker is God: One does not need live in a city to have enough to think and teach about.

A GRAND BOOK.

A fascinating and heroic book is Dr. Cyrus Hamlin's story, "My Life and Times," published by our C. S. & P. S. You will rise early and sit up late to finish it, and you will carry it to the table to read between dinner and dessert. It is missionary dinner and literary dessert. Pastors can buy it "net" for two dollars for their Sunday-school libraries. Sunday-school scholars will not call it dull. I have bought my copy. This is not an advertisement, but a tribute to a heroic missionary. God bless the old veteran of four score. I am proud to have "spoken my piece"—made the English speech—at a Robert College anniversary on the Bosphorus. What pleasant things mark the way of our King's sons! Endeavorers, if you want happy lives, push on the King's battle.

EDWIN SIDNEY WILLIAMS.

At the last meeting of the Board of Directors of the San Francisco Young Men's Christian Association, the following gentlemen were appointed a committee on the furnishing of the new building for the Association, which is expected to be dedicated Admission Day, September 9th, next. Rolla V. Watt, Chairman; G. T. Gaden, E. E. Kentfield, H. J. Rogers, I. J. Truman, George Walker, H. J. McCoy. It has been suggested that each denomination represented in the Association furnish some part of the new building. Considerable interest is being taken in the matter, and no doubt the building will be furnished handsomely. It is expected General O. O. Howard will visit this city on the occasion of the opening of the new building. Com.

Religious News.

PACIFIC COAST.

Rev. M. J. Fergusson read a paper at the last Monday Club on "Local Institutions for the Study of Sociology." The meeting was large, the time for discussion short, and the subjects presented in the paper were full of interest, so it was voted to continue the discussion next week. Rev. George W. Henning was appointed to lead off. The Committee on participation in the coming Congress of Religions in this city reported through its Secretary, Rev. Dr. W. C. Pond. The report was laid over until the next meeting. Rev. E. McClish, representing the Methodist Ministers' Meeting, read a very strong and able protest against the opening of the Midwinter Fair on Sunday. It was heartily endorsed, and the Committee previously appointed to represent the Club in this matter were requested to co-operate in presenting it to the directors of the Fair. Rev. Clarence T. Brown, pastor of our church in Salt Lake City, was a welcome visitor.

"Christ and the Church" was Rev. Dr. C. O. Brown's subject in the First church in this city last Sabbath morning. It was ably presented before a large audience.

Rev. F. Flawit preached in Park church in the evening.

Rev. Dr. W. D. Williams preached at the Belmont school in the morning; he reports a very interesting service. Professor R. R. Lloyd supplied Plymouth church for him; the Christian Endeavor Society had the service in the evening.

There were 27 in the Endeavor meeting in our newest church, in Seventh-avenue chapel, most of whom stayed to hear their good Pastor Coombe's sermon.

Rev. Dr. McLean preached in the Second church, Oakland, in the morning. This church continues to be supplied by him and associate Pastor Rader.

In the evening at the First church, Oakland, an interesting address was delivered to a full house by Miss Jane Addams, on "Social Settlements." She gave an account of the "Hull House" in Chicago, of which she is in charge; also of a similar work in London with which she has been connected. The work is like that of the "Andover House" in Boston.

Evangelist Frank L. Smith is having good meetings at the Market-street church, Oakland; they will continue through this week.

Rev. Mr. Jones, who is supplying our church at Sausalito, reports that, though the times are hard, the people have purchased a lot for a church, and have the plans ready for a new church and parsonage.

Our church at Niles is steadily gaining ground, and some new members were added to their roll at their last communion. The church and parsonage have recently been painted, the pastor, Rev. F. H. Maar, assisting in plying the brush. A union convention of several Endeavor Societies will be in the church Friday evening of this week.

Antioch takes pleasure in reporting two Sabbaths full of inspiration. January 28th Rev. Mr. Eddie preached morning and evening to very appreciative audiences. February 4th Professor Lloyd preached in the morning on "The Bible," in the evening on "The Incarnation." You who have heard him will understand that an intellectual feast was spread for us. Antioch will welcome a repetition from both sources. We are exceedingly sorry to hear of acting pastor Rev. F. B. Perkins' continued illness.

HEARER.

Five were received into our church in Eureka at the last communion.

Brother D. Goodsell of Murphys reports seventy-five in attendance at church Sunday evening week, eighty-nine at Sunday-school, and thirty-five at mid-night prayer-meeting. The Junior Endeavor Society is preparing for a home missionary concert.

Sunday-school work in the San Joaquin Valley has been vigorously pushed during the past few weeks by Missionary Cooke and Superintendent Wirt. We are unable to report the exact work of Brother Wirt, as he has been away from this vicinity for some time; but Brother Cooke has made a record seldom equaled. Last Sunday, by using some of Tulare's willing Endeavorers, he organized three more good schools at points from fifteen to forty miles from Tulare. This is twice that he, by such help, has planted three schools in one day. In six weeks, since starting upon this trip, he has traveled over a thousand miles, organized eight schools, and preached forty sermons. Four years ago two of Boston's leading physicians told him he could never preach again. But the Lord knew best, and has wonderfully used him in this work. Not the least part of the good of the recent visit of these earnest brethren to Tulare has been the interest awakened in Sunday-school missionary work among our own people, especially the young people. Tulare will always have a welcome for Brothers Wirt and Cooke.

Feb. 12th.

Geo. H. DeKay.

EASTERN.

The new church at Bondurant, Iowa, was recognized by Council January 27th. The next day the church dedicated a new house of worship.

Twenty-four united with the church at Cincinnati, Iowa, January 28th. Pastor Hoover and this country church have been greatly blessed.

While Mr. Moody has been conducting meetings at Providence, R. I., Newport has been greatly stirred by revival meetings led by Major Whittle.

There are now about 30,000 Societies of Christian Endeavor in the world. They are found wherever Christianity has a foothold.

Revival services have been in progress for some months in many of the churches of St. Louis.

Oklahoma has forty-two Congregational churches.

CLAYTON CHURCH.

The annual meeting of the Clayton Congregational church was held on the 31st of January, 1894, a little later than usual. The reports of the various societies showed a gratifying progress in all the departments of church work. The Christian Endeavorers have held their regular meetings, well attended throughout the year; and, besides raising money to pay the church janitor, have bought the old Union Church building, built years ago by the Methodists and Disciples, or Campbellites, and long since abandoned and sold for taxes. They are to pay \$300 for the building and lot. They paid \$50 down, and the balance is to be paid on installments. They were obliged to shingle the building, as it was leaky, and otherwise in a dilapidated condition; windows all broken out, plastering damaged, etc. The labor of repairing was all volunteered free. They have also purchased new windows, and will continue the work of putting it in good condition as fast as circumstances will permit. It is to be called Endeavor Hall, and will be used for meetings, lectures, entertainments, socials, and the like. Several meetings and entertainments have already been held in it.

The Ladies' Aid Society have purchased two lots, each 50 feet by 100 feet, along the east side of the church and parsonage, making a strip 50 feet front by 200 feet deep. The price paid was \$75. A good two-story barn has been built on these lots by voluntary labor; the cost of materials has been \$85.10, all paid for. It contains stable room for two horses, and room for two carriages, besides plenty of room for hay. The lot had to be graded, the labor of which was considerable, and was given free.

The church received several additions during the year, both by letter and by profession of faith. There were, also, about fifteen baptisms, a majority of whom were infants. Two deaths were recorded during the year, that of Mother Nichols, the oldest member, and of Mrs. Edith Horswill, the former church clerk. Both were active and useful members, whose loss was deeply felt by all.

The Treasurer's report shows the total amount raised and expended on the field to be \$1,082.34. The Home Missionary Society gives aid to the amount of \$100.

In the last month of the old year we traveled with a Colorado miner who did not seem to be at all discouraged by the adverse silver legislation. He said that the depreciation in the value of silver had led, and would still more and more lead, to the development of the rich gold mines of Colorado. The miners would not down, but would turn their attention to other and better things in that rich country, which would be marketable. The developments reported last Monday, near Leadville, prove the truth of this miner's statements. One man in one hour took out \$7,000 worth of gold ore; a large nugget seven inches long was obtained. We are glad at these successes. These people who do not sit down and whine when their work becomes unprofitable, but open up new channels, are worthy of all praise.

Christ's presence upon earth, the gift of the Holy Spirit to convince the world of sin, and righteousness, and judgment, the Holy Scriptures, the believer's hope of heaven, and of living with Christ forever, the blessed privilege of prayer and of fellowship with God's dear people here and now, the high honor of working with the Redeemer for the advancement of his kingdom—all these should inspire and tune every heart to grateful song. But there is a degree of gratitude no words can adequately express, a degree of praise no voice can sing, and that is the gratitude and praise to be expressed only by the complete giving of ourselves to him who loved us, and wrote the seal of our redemption in his own precious blood. This is the true sacrifice of thanksgiving, the consecration of all to Jesus, to be used in his own time and way, for his own glory.

A mail for the Gilbert Islands will be sent by the *Helen W. Almy* about the first of April. Letters sent to this office, care Rev. W. Frear, will be forwarded.

SUNDAY-SCHOOL LESSON: FEB. 25TH. GEN. XXII: 1-13.

Trial of Abraham's Faith.

BY REV. WALLACE SMITH.

Golden Text.—"By faith Abraham, when he was tried, offered up Isaac" (Heb. xi: 17).

The immediate reward for integrity in one trial of faith is the power to endure another. The experiences of a life of faith bear rich fruitage in the consciousness of God's upholding strength, and the joy of God's approving favor. The promises of God's Word are for those who endure, not for a time only, but to the end. And so strength is vouchsafed not absolutely, but always according to "thy day"; that is, in proportion to what we have already attained. Thus it is that God's children, in all ages, have been tried and proved almost beyond their powers of endurance; and yet, instead of succumbing to severities which they could not understand, they have been able to rise up again, more than conquerors, going on "from strength to strength."

A study of the life of Abraham, having a view to the quality of his faith, will show that he possessed that grace in a remarkable degree. In him we have, by anticipation, a witness to the truth of Christ's words that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life" (Matt. xix: 29). This gospel truth, strange to say, was being verified two thousand years before Christ uttered it, and in the land where it was afterwards spoken. Prompted by the same spirit of obedience which move the disciples of Christ, so Abraham "gets out of" Ur of the Chaldees; the followers of Christ must "have no fellowship with the unfruitful works of darkness" in the world. Abraham left his father's house that in Canaan, the promised land, he might set up a "household of faith." He gave up one thing after another; first, his country; then he leaves Terah his father in Haran; next Lot, his brother's son; Ishmael too, goes away from him, and little now remains, until at last, stripped of all these, the saddest of all his trials, the command comes to give up Isaac too. It seems as if his faith must go under some time. Will it break now?

Faith Tested (Vs. 1, 2). This temptation of Abraham was a great trial of his faith, yet it reveals at the same time the infinite wisdom of God. Abraham's faith was "counted to him for righteousness," and it was natural that this, his characteristic grace, should be tried severely. But it is most interesting to notice the manner in which his faith was tested. The conditions of his call, together with the blessings which had been promised him, in connection with it, were all brought out into prominent and emphatic view in this temptation of Abraham. "Take now thy son, thine only son, Isaac." This was the son of the promise for whom he had so long waited; in whom alone the inheritance was vested; from whom "the many kings" were to be derived, "and get thee into the land of Moriah; and offer him there for a burnt offering." Ah, how many Moriahs have God's chosen ones had to climb! How many have been called to yield up what seemed the only tie that bound them to earth and duty, and yet the very giving has proved to be a gaining! Many an one too much attached to earth and earthly things has had his affections transferred to God and heaven through just such a sacrifice. Happy they who like Abraham can look away from the promise with confidence to the Promiser.

Faith Obedient (Vs. 3-6). With steady resolution Abraham makes the solemn preparations. He rose up early in the morning, and with the necessary furnishings, and accompanied by his son Isaac and two servants, went to the appointed place, the sad secret still hidden within his own heart. Much as he loved his son, and had his soul bound up in him, he yielded him now if God so order it. Here, perhaps, humanity reaches nearest the point of contact with divinity. For is there not in this passage a forcible foreshadowing of one of the profoundest gospel mysteries. "God so loved the world that he gave his only begotten Son" (John iii: 16). God's love of man made the great sacrifice. A man's love to God, if sincere and whole-hearted, will enable him to offer all, if need be, upon the altar of duty. We must remember that Abraham was in earnest. Possibly he did not lose sight for one moment that he would be "father of many nations"; but he must offer up Isaac, let the promise be realized as it may. All the patriarchs reveal some trait of character that makes them types of Christ, and in Abraham we have that faith that is able to pray: "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done" (Luke xxii: 42).

Faith Submissive (Vs. 7-9). In Isaac, the sacrifice which faith so readily offered we see a striking representation of Him who gave himself for us—the great sacrifice which was offered up on Calvary. It is of no small moment to notice that Abraham was commanded to offer Isaac as a "burnt offering." Of course, the Levitical order of sacrifice was yet unknown, but the point is significant. The thought underlying the burnt offering was not so much the removal and forgiveness of sin, but the offering was one of dedication on the part of man and acceptance on the part of God. True, this distinction may not be so clear at a time when all the sacrifices were included in the burnt offering, but it seems as if Abraham here yields up all his hopes and interests on the altar, and dedicates them to the service of God, who accepts them as offered. The whole passage is prophetic. "The Lord will provide" carries the mind of the Christian believer across nearly two thousand years, when God did provide a lamb, Christ is the sacrifice, and the cross was the altar for the whole world.

Faith Triumphant (Vs. 10-12). It is almost impossible to read these three verses carefully and not be struck with its analogy to every true believer's faith. Isaac lies bound on the rude altar; Abraham takes the sacrificial knife and prepares to slay the victim; but Abraham attains the end for which the sacrifice was commanded, and yet his son is spared. The case is parallel to that of the Christian. Abraham and the believer in Christ both attain the blessing which God promises to faith, without the exaction of anything further than a true proof of their possessing a living faith. Abraham has, after all, no sacrifice to offer, and the Christian has no penalty to pay. The triumph of Abraham's confidence in God was complete; a new brightness is thrown over the promise which has been given to him, and he sees it all in a new light. So the Christian believer by faith sees his trials in a new light. He, too, is made "obedient through sufferings" if he is to be like his Master. His faith makes Christ a true sacrifice for him.

The Substitute (V. 13). Isaac was the son of Promise, so was Christ. The former as a type of the latter, yields himself voluntarily, but there the analogy ends. The purpose of the offering of Isaac was to try Abraham's faith, and that having been proved, the ram is offered instead. The purpose of Christ's sacrifice was to remove the guilt of the world, to reconcile God and man, to atone for sin and redeem the race. He was the "Lamb of God which taketh away the sin of the world" (John i: 29); and so is the substitute for mankind. And only in faith can we look for the fulfillment of our heavenly promises. In the light of such reflections, Calvary becomes our great *Jehovah-jireh*, for God has himself provided the Lamb for us.

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ing which God promises to faith, without the exaction of anything further than a true proof of their possessing a living faith. Abraham has, after all, no sacrifice to offer, and the Christian has no penalty to pay. The triumph of Abraham's confidence in God was complete; a new brightness is thrown over the promise which has been given to him, and he sees it all in a new light. So the Christian believer by faith sees his trials in a new light. He, too, is made "obedient through sufferings" if he is to be like his Master. His faith makes Christ a true sacrifice for him.

DIED.

HILL.—Died, in Woodland, January 8, 1894, Joseph Allison Hill.

Another good man has been called home. His death is a great loss, not only to his immediate family, but to the entire community in which he lived, and especially to the church of which he was such a faithful and exemplary member. Now that he has left us, we find so much in him to emulate, so much to admire—and we say to one another that his place will be hard to fill—say it from a sense of personal loss and a loss to the community. Born and reared in Nova Scotia, his character was marked by the strength and robustness of that sturdy clime. He was a man among men. His life, however it touched men, commanded their respect and confidence. Sagacity and honesty marked his relations in business. Genial and generous, he was the warm friend of every good work. A staunch advocate of temperance, he gave his voice and his vote for the maintenance of the cause. For several years he has been a strong pillar in the church of which he was a faithful member. The last work of his life was to further the interests of the church, which were nearer to him than personal ends. During the past year his spiritual attainment has often been remarked, and when he stood face to face with the awful fact that his summons had come, he answered the call with a faith and resignation that will ever remain a benediction to those who knew him. Yet he had much to live for—a hearthstone as happy and peaceful as any with which we are acquainted, the church he so devotedly loved and generously aided, and every cause that aims to make men better, especially that of temperance. His marriage, in 1890, to Miss Jennie Lester of Berea, Ky., proved to be most happy, and we extend heartfelt sympathy to this wife so suddenly bereft, to the little sons left without a father, to the mother so disconsolate, and to the other members of his family.

MARRIED.

CARLSON—BODIN.—At 1009 Green street, January 27, 1894, by Rev. H. H. Wikoff, Nels P. Carlson and Augusta H. Bodin, both of this city.

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Religious News.

PACIFIC COAST.

Rev. M. J. Fergusson read a paper at the last Monday Club on "Local Institutions for the Study of Sociology." The meeting was large, the time for discussion short, and the subjects presented in the paper were full of interest, so it was voted to continue the discussion next week. Rev. George W. Henning was appointed to lead off. The Committee on participation in the coming Congress of Religions in this city reported through its Secretary, Rev. Dr. W. C. Pond. The report was laid over until the next meeting. Rev. E. McClish, representing the Methodist Ministers' Meeting, read a very strong and able protest against the opening of the Midwinter Fair on Sunday. It was heartily endorsed, and the Committee previously appointed to represent the Club in this matter were requested to co-operate in presenting it to the directors of the Fair. Rev. Clarence T. Brown, pastor of our church in Salt Lake City, was a welcome visitor.

"Christ and the Church" was Rev. Dr. C. O. Brown's subject in the First church in this city last Sabbath morning. It was ably presented before a large audience.

Rev. F. Flawit preached in Park church in the evening.

Rev. Dr. W. D. Williams preached at the Belmont school in the morning; he reports a very interesting service. Professor R. R. Lloyd supplied Plymouth church for him; the Christian Endeavor Society had the service in the evening.

There were 27 in the Endeavor meeting in our newest church, in Seventh-avenue chapel, most of whom stayed to hear their good Pastor Coombe's sermon.

Rev. Dr. McLean preached in the Second church, Oakland, in the morning. This church continues to be supplied by him and associate Pastor Rader.

In the evening at the First church, Oakland, an interesting address was delivered to a full house by Miss Jane Addams, on "Social Settlements." She gave an account of the "Hull House" in Chicago, of which she is in charge; also of a similar work in London with which she has been connected. The work is like that of the "Andover House" in Boston.

Evangelist Frank L. Smith is having good meetings at the Market-street church, Oakland; they will continue through this week.

Rev. Mr. Jones, who is supplying our church at Sausalito, reports that, though the times are hard, the people have purchased a lot for a church, and have the plans ready for a new church and parsonage.

Our church at Niles is steadily gaining ground, and some new members were added to their roll at their last communion. The church and parsonage have recently been painted, the pastor, Rev. F. H. Maar, assisting in plying the brush. A union convention of several Endeavor Societies will be in the church Friday evening of this week.

Antioch takes pleasure in reporting two Sabbaths full of inspiration. January 28th Rev. Mr. Eddie preached morning and evening to very appreciative audiences. February 4th Professor Lloyd preached in the morning on "The Bible," in the evening on "The Incarnation." You who have heard him will understand that an intellectual feast was spread for us. Antioch will welcome a repetition from both sources. We are exceedingly sorry to hear of acting pastor Rev. F. B. Perkins' continued illness.

HEARER.

Five were received into our church in Eureka at the last communion.

Brother D. Goodsell of Murphys reports seventy-five in attendance at church Sunday evening week, eighty-nine at Sunday-school, and thirty-five at mid-night prayer-meeting. The Junior Endeavor Society is preparing for a home missionary concert.

Sunday-school work in the San Joaquin Valley has been vigorously pushed during the past few weeks by Missionary Cooke and Superintendent Wirt. We are unable to report the exact work of Brother Wirt, as he has been away from this vicinity for some time; but Brother Cooke has made a record seldom equaled. Last Sunday, by using some of Tulare's willing Endeavorers, he organized three more good schools at points from fifteen to forty miles from Tulare. This is twice that he, by such help, has planted three schools in one day. In six weeks, since starting upon this trip, he has traveled over a thousand miles, organized eight schools, and preached forty sermons. Four years ago two of Boston's leading physicians told him he could never preach again. But the Lord knew best, and has wonderfully used him in this work. Not the least part of the good of the recent visit of these earnest brethren to Tulare has been the interest awakened in Sunday-school missionary work among our own people, especially the young people. Tulare will always have a welcome for Brothers Wirt and Cooke.

Feb. 12th. Geo. H. DeKay.

EASTERN.

The new church at Bondurant, Iowa, was recognized by Council January 27th. The next day the church dedicated a new house of worship.

Twenty-four united with the church at Cincinnati, Iowa, January 28th. Pastor Hoover and this country church have been greatly blessed.

While Mr. Moody has been conducting meetings at Providence, R. I., Newport has been greatly stirred by revival meetings led by Major Whittle. There are now about 30,000 Societies of Christian Endeavor in the world. They are found wherever Christianity has a foothold.

Revival services have been in progress for some months in many of the churches of St. Louis.

Oklahoma has forty-two Congregational churches.

CLAYTON CHURCH.

The annual meeting of the Clayton Congregational church was held on the 31st of January, 1894, a little later than usual. The reports of the various societies showed a gratifying progress in all the departments of church work. The Christian Endeavorers have held their regular meetings, well attended throughout the year; and, besides raising money to pay the church janitor, have bought the old Union Church building, built years ago by the Methodists and Disciples, or Campbellites, and long since abandoned and sold for taxes. They are to pay \$300 for the building and lot. They paid \$50 down, and the balance is to be paid on installments. They were obliged to shingle the building, as it was leaky, and otherwise in a dilapidated condition; windows all broken out, plastering damaged, etc. The labor of repairing was all volunteered free. They have also purchased new windows, and will continue the work of putting it in good condition as fast as circumstances will permit. It is to be called Endeavor Hall, and will be used for meetings, lectures, entertainments, socials, and the like. Several meetings and entertainments have already been held in it.

The Ladies' Aid Society have purchased two lots, each 50 feet by 100 feet, along the east side of the church and parsonage, making a strip 50 feet front by 200 feet deep. The price paid was \$75. A good two-story barn has been built on these lots by voluntary labor; the cost of materials has been \$85.10, all paid for. It contains stable room for two horses, and room for two carriages, besides plenty of room for hay. The lot had to be graded, the labor of which was considerable, and was given free.

The church received several additions during the year, both by letter and by profession of faith. There were, also, about fifteen baptisms, a majority of whom were infants. Two deaths were recorded during the year, that of Mother Nichols, the oldest member, and of Mrs. Edith Horswill, the former church clerk. Both were active and useful members, whose loss was deeply felt by all.

The Treasurer's report shows the total amount raised and expended on the field to be \$1,082.34. The Home Missionary Society gives aid to the amount of \$100.

In the last month of the old year we traveled with a Colorado miner who did not seem to be at all discouraged by the adverse silver legislation. He said that the depreciation in the value of silver had led, and would still more and more lead, to the development of the rich gold mines of Colorado. The miners would not down, but would turn their attention to other and better things in that rich country, which would be marketable. The developments reported last Monday, near Leadville, prove the truth of this miner's statements. One man in one hour took out \$7,000 worth of gold ore; a large nugget seven inches long was obtained. We are glad at these successes. These people who do not sit down and whine when their work becomes unprofitable, but open up new channels, are worthy of all praise.

Christ's presence upon earth, the gift of the Holy Spirit to convince the world of sin, and righteousness, and judgment, the Holy Scriptures, the believer's hope of heaven, and of living with Christ forever, the blessed privilege of prayer and of fellowship with God's dear people here and now, the high honor of working with the Redeemer for the advancement of his kingdom—all these should inspire and tune every heart to grateful song. But there is a degree of gratitude no words can adequately express, a degree of praise no voice can sing, and that is the gratitude and praise to be expressed only by the complete giving of ourselves to him who loved us, and wrote the seal of our redemption in his own precious blood. This is the true sacrifice of thanksgiving, the consecration of all to Jesus, to be used in his own time and way, for his own glory.

A mail for the Gilbert Islands will be sent by the *Helen W. Almy* about the first of April. Letters sent to this office, care Rev. W. Frear, will be forwarded.

SUNDAY-SCHOOL LESSON: FEB. 25TH.

GEN. XXII: 1-13.

Trial of Abraham's Faith.

BY REV. WALLACE SMITH.

Golden Text.—"By faith Abraham, when he was tried, offered up Isaac" (Heb. xi: 17).

The immediate reward for integrity in one trial of faith is the power to endure another. The experiences of a life of faith bear rich fruitage in the consciousness of God's upholding strength, and the joy of God's approving favor. The promises of God's Word are for those who endure, not for a time only, but to the end. And so strength is vouchsafed not absolutely, but always according to "thy day," that is, in proportion to what we have already attained. Thus it is that God's children, in all ages, have been tried and proved almost beyond their powers of endurance; and yet, instead of succumbing to severities which they could not understand, they have been able to rise up again, more than conquerors, going on "from strength to strength."

A study of the life of Abraham, having a view to the quality of his faith, will show that he possessed that grace in a remarkable degree. In him we have, by anticipation, a witness to the truth of Christ's words that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life" (Matt. xix: 29). This gospel truth, strange to say, was being verified two thousand years before Christ uttered it, and in the land where it was afterwards spoken. Prompted by the same spirit of obedience which move the disciples of Christ, so Abraham "gets out of" U of the Chaldees; the followers of Christ must "have no fellowship with the unfruitful works of darkness" in the world. Abraham left his father's house that in Canaan, the promised land, he might set up a "household of faith." He gave up one thing after another; first, his country; then he leaves Terah his father in Haran; next Lot, his brother's son; Ishmael too, goes away from him, and little now remains, until at last, stripped of all these, the command comes to give up Isaac too. It seems as if his faith must go under some time. Will it break now?

Faith Tested (Vs. 1, 2). This temptation of Abraham was a great trial of his faith, yet it reveals at the same time the infinite wisdom of God. Abraham's faith was "counted to him for righteousness," and it was natural that this, his characteristic grace, should be tried severely. But it is most interesting to notice the manner in which his faith was tested. The conditions of his call, together with the blessings which had been promised him, in connection with it, were all brought out into prominent and emphatic view in this temptation of Abraham. "Take now thy son, thine only son, Isaac." This was the son of the promise for whom he had so long waited; in whom alone the inheritance was vested; from whom "the many kings" were to be derived, "and get thee into the land of Moriah; and offer him there for a burnt offering." Ah, how many Moriahs have God's chosen ones had to climb! How many have been called to yield up what seemed the only tie that bound them to earth and duty, and yet the very giving has proved to be a gaining! Many an one too much attached to earth and earthly ties has had his affections transferred to God and heaven through just such a sacrifice. Happy they who like Abraham can look away from the promise with confidence to the Promiser.

Faith Obedient (Vs. 3-6). With steady resolution Abraham makes the solemn preparations. He rose up early in the morning, and with the necessary furnishings, and accompanied by his son Isaac and two servants, went to the appointed place, the sad secret still hidden within his own heart. Much as he loved his son, and had his soul bound up in him, he would yield him now if God so order it. Here, perhaps, humanity reaches nearest the point of contact with divinity. For is there not in this passage a forcible foreshadowing of one of the profoundest gospel mysteries. "God so loved the world that he gave his only begotten Son" (John iii: 16). God's love of man made the great sacrifice. A man's love to God, if sincere and whole-hearted, will enable him to offer all, if need be, upon the altar of duty. We must remember that Abraham was in earnest. Possibly he did not lose sight for one moment that he would be "father of many nations"; but he must offer up Isaac, let the promise be realized as it may. All the patriarchs reveal some trait of character that makes them types of Christ, and in Abraham we have that faith that is able to pray: "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done" (Luke xxii: 42).

Faith Submissive (Vs. 7-9). In Isaac, the sacrifice which faith so readily offered we see a striking representation of Him who gave himself for us—the great sacrifice which was offered up on Calvary. It is of no small moment to notice that Abraham was commanded to offer Isaac as a "burnt offering." Of course, the Levitical order of sacrifice was yet unknown, but the point is significant. The thought underlying the burnt offering was not so much the removal and forgiveness of sin, but the offering was one of dedication on the part of man and acceptance on the part of God. True, this distinction may not be so clear at a time when all the sacrifices were included in the burnt offering, but it seems as if Abraham here yields up all his hopes and interests on the altar, and dedicates them to the service of God, who accepts them as offered. The whole passage is prophetic. "The Lord will provide" carries the mind of the Christian believer across nearly two thousand years, when God did provide a lamb. Christ is the sacrifice, and the cross was the altar for the whole world.

Faith Triumphant (Vs. 10-12). It is almost impossible to read these three verses carefully and not be struck with its analogy to every true believer's faith. Isaac lies bound on the rude altar; Abraham takes the sacrificial knife and prepares to slay the victim; but Abraham attains the end for which the sacrifice was commanded, and yet his son is spared. The case is parallel to that of the Christian. Abraham and the believer in Christ both attain the bless-

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ing which God promises to faith, without the exaction of anything further than a true proof of their possessing a living faith. Abraham has, after all, no sacrifice to offer, and the Christian has no penalty to pay. The triumph of Abraham's confidence in God was complete; a new brightness is thrown over the promise which has been given to him, and he sees it all in a new light. So the Christian believer by faith sees his trials in a new light. He, too, is made "obedient through sufferings" if he is to be like his Master. His faith makes Christ a true sacrifice for him.

The Substitute (V. 13). Isaac was the son of Promise, so was Christ. The former as a type of the latter, yields himself voluntarily, but there the analogy ends. The purpose of the offering up of Isaac was to try Abraham's faith, and that having been proved, the ram is offered instead. The purpose of Christ's sacrifice was to remove the guilt of the world, to reconcile God and man, to atone for sin and redeem the race. He was the "Lamb of God which taketh away the sin of the world" (John i: 29); and so is the substitute for mankind. And only in faith can we look for the fulfillment of our heavenly promises. In the light of such reflections, Calvary becomes our great *Jehovah-jireh*, for God has himself provided the Lamb for us.

DIED.

HILL.—Died, in Woodland, January 8, 1894, Joseph Allison Hill.

Another good man has been called home. His death is a great loss, not only to his immediate family, but to the entire community in which he lived, and especially to the church of which he was such a faithful and exemplary member. Now that he has left us, we find so much in him to emulate, so much to admire—and we say to one another that his place will be hard to fill—say it from a sense of personal loss and a loss to the community. Born and reared in Nova Scotia, his character was marked by the strength and robustness of that sturdy clime. He was a man among men. His life, however it touched men, commanded their respect and confidence. Sagacity and honesty marked his relations in business. Genial and generous, he was the warm friend of every good work. A staunch advocate of temperance, he gave his voice and his vote for the maintenance of the cause. For several years he has been a strong pillar in the church of which he was a faithful member. The last work of his life was to further the interests of the church, which were nearer to him than personal ends. During the past year his spiritual attainment has often been remarked, and when he stood face to face with the awful fact that his summons had come, he answered the call with a faith and resignation that will ever remain a benediction to those who knew him. Yet he had much to live for—a hearthstone as happy and peaceful as any with which we are acquainted, the church he so devotedly loved and generously aided, and every cause that aims to make men better, especially that of temperance. His marriage, in 1890, to Miss Jennie Lester of Berea, Ky., proved to be most happy, and we extend heartfelt sympathy to this wife so suddenly bereft, to the little sons left without a father, to the mother so disconsolate, and to the other members of his family.

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Who comes to see me yearly.
I believe the birds talk
On the boughs together;
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O'er the fields of heather.
I believe my dolly knows
Every word that's spoken;
I believe it hurts her, too,
When her nose is broken.
I believe in lots of things—
I can't tell the rest;
But I believe in you, Mamma,
First, and last, and best.

WITHOUT HETTY.

SALLY CAMPBELL.

Miss Katharine went down to the gate to meet her visitors. There were four of them—four little maids in gingham frocks, and wide straw hats which shaded four very eager and expectant little countenances.

When they were all settled on the front steps, Miss Katharine pointed to the great field across the road.

"Look at those daisies, children!" They looked; there was nothing new to them in the sight.

"Do you know," Miss Katharine went on, "that there are little girls like you, and big women and men, who are just hungering to see such a field as that, with the sunshine on it, and the blue sky over it? Some of them never have; some of them, I am afraid, never will. You and I get so accustomed to the beautiful summer days that we forget to feel sorry for the people who are so hot, and tired, and crowded in the city."

The circle of faces that clustered about Miss Katharine were grave and attentive.

"But even if we remembered all the time to pity them," said practical Molly Dwight, "it wouldn't do any good. Because they wouldn't know, and if they did, it wouldn't help."

"I guess, though," said Jo Breese, "Miss Katharine's got a plan about it. She's only making a beginning with pity."

The young lady laughed. "That is true, Jo. And it is a good way to begin, I can tell you, my little people. For unless we are sorry for the troubles of the world, we are not likely to try to mend them. And Molly is right, too. Pity is a good thing to begin with, but a poor one to end with. If we stop there, we shall not help much. Now listen to the plan; it is this: For all of us here, and as many more as we can get, to fill a barrel full of daisies, and send it to the city to a friend of mine, to give away to the poor people in the tenements. What do you say?"

"Just daisies?" said Susie Holcombe, doubtfully.

"Yes, indeed, just daisies. Why, they would delight in them."

"How queer! Father wouldn't have one on the place if he could help himself. But then, if they like them, they're plenty and easy to get. I think it would be fun."

"When let's begin?" asked Mollie.

"Now?"

"Yes; that is, you can go and ask all the children to come this afternoon and gather the daisies. I will get the barrel ready, and we can send them off early to-morrow morning. What does Hetty think?" asked Miss Katharine, turning to the only one of the group who had not spoken.

"Will she help?"

"Of course she will," put in Jo.

"Hetty always helps."

The other children in the village were charmed with the plan, so that it was a goodly company of aides who assembled at Miss Katharine's gate early in the afternoon. Just as the work was about to begin, Hetty gave a little exclamation.

"What is it?" asked somebody.

"Gusta! We forgot to tell her."

"Oh, so we did! Well, it's too late now. She lives too far away to go after her. And, anyhow, there are enough without."

"Yes, I know. It isn't that; it's—"

"Well, what?" demanded Molly, impatiently.

"I'm kind of glad we didn't think about her; she's so stiff, and slow, and quiet, you have to keep talking to her all the time."

"Maybe she'll be disappointed; maybe she'd like to come."

"I guess not. She won't care; she's different from the rest of us."

"Who is Gusta?" asked Miss Katharine.

"Why, she's a little girl that's about our age that's in our class," explained Jo.

"But then she's a stranger, and she's come to live with her aunt; and her aunt doesn't like children company, so we don't go with her much."

"But, you know," said Hetty, "if we were a stranger, and hadn't any mother, and couldn't make our company feel welcome all the time, we'd care dreadfully not to be remembered, and to be left out of things. I don't think it's very happy to be different from the rest of us, and for everybody to do just as well without you. I'd hate it."

So would the others, as they could but acknowledge.

"And besides," Hetty went on softly, "the daisies are for a charity to the poor tenement people, and I guess when you're doing a charity you ought to be very lovely about it, or God won't like it as well. It won't

be 'ceptable to him as if you'd let everybody have a part of it that wanted to. So—I just think," she ended, after a pause which nobody filled up, "I just think I'll go get Gusta; it isn't such a long way."

"Very well, dear," said Miss Katharine, stooping to give her a kiss. "I think it will be very nice of you."

"Because," whispered Hetty, in a tone too low for any one else to hear, "Gusta's so poor, you know, and I guess she'd like to help somebody somehow, and maybe there won't be another chance for her soon, that's as cheap as this is."

When Hetty reached the farmhouse and made known her proposition, Gusta appealed very eagerly to her aunt for permission to accept it. But her aunt shook her head.

"I'd like to have you do it well enough; but what would become of the baby? I'm too busy to see to him, and he can't be left to himself."

It was true. The little girls exchanged sorrowful glances in silence, and Hetty turned toward the gate. But then she hesitated, looked at the dingy house where Gusta lived, and at Gusta's clouded face, and at last said coaxingly:

"Mrs. Rogers, wouldn't you let me take care of the baby and let Gusta go? I know Tommy would stay with me, he's such a good baby. And he's so awfully fat, and sweet, and cunning."

This compliment was not, perhaps, quite to the point, but it was not without its effect upon Tommy's mother; moreover, Hetty's reputation for steadiness was well established.

"Fix it between yourselves, then," said Mrs. Rogers. "If you choose to take Gusta's place, I don't know that I have any objection."

So Gusta went and Hetty stayed. When the latter got home again, the big barrel was full of daisies, all ready to start for the city; and, to "keep from being too disappointed," she had to think very hard of how pleased Gusta had been, and of how Mrs. Rogers had asked her to "call again."

Before many days had passed a letter came to Miss Katharine, thanking her and the little girls for their "good work of love," and giving some account of the delight the daisies had caused in the scorching city streets. "One old man," Miss Katharine read, "said it was like bringing 'us poor folks, crowded here in the slums, a handful of God's country, to make us remember things.'"

"God's country!" echoed Molly. "Why, it sounds as if he was talking about heaven."

And Jo, who had been watching the little wistful shade in Hetty's eyes, gave her friend an affectionate pat on the shoulder, as she said:

"Well, now, I think the way Hetty denied herself the daisies for Gusta's sake was just like bringing all of us a handful of God's heaven, really and truly, to make us remember him by." "A heartfelt, wasn't it?" corrected Miss Katharine, with a smile.—*Indian Witness.*

THE STORY OF A BELL.

In the church tower of the little town of Grosslaswitz, in the north of Germany, hangs a bell, and on it is engraved its history, surmounted by a bas relief, representing a six-eared stalk of corn, and the date, October 15, 1729. This is the story of the bell: At the beginning of the last century the only church bell at Grosslaswitz was so small that its tones were not sufficient to penetrate to the ends of the village. A second bell was badly wanted, but the village was poor, and where was the money to come from? Every one offered to give what he could, but the united offerings did not amount to nearly enough for the purpose. On Sunday, when the schoolmaster, Gottfried Hayn, was going to church, he noticed growing out of the churchyard wall a flourishing green stalk of corn, the seed of which must have been dropped there by some passing bird. The idea suddenly struck him that perhaps this one stalk of corn could be made the means of producing the second bell they wanted so much. He waited till the corn was ripe, and then he plucked the six ears on it and sowed them in his garden. The next year he gathered the little crop thus produced, and sowed it again, till at last he had not enough room in his garden for the crop, and so he divided it among a certain number of farmers, who went on sowing the ears until, in the eighth year, the crop was so large that when it was put together and sold they found that they had enough money to buy a beautiful bell, with its story and its birthday engraved upon it, and a cast of the stalk to which it owes its existence.—*Western Watchman.*

An English health officer recently received the following note from one of the residents of his district: "Dear sir, I beg to tell you that my child, aged eight months, is suffering from an attack of measles as required by Act of Parliament."

"What's your occupation, bub?" asked a visitor at the capital of a bright boy whom he met in the corridor. The boy happened to be a page in the White House. "I'm running for Congress, sir," he replied.

WHAT BECAME OF BILLY.

Nan was gone to school, and her canary, Billy, got out of his cage under the piazza, and flew off into the cherry tree. We all ran and called, "Billy, Billy, Billy!"

Then we shooed and shooed! Uncle Jake shook his stout cane at him. Aunt Lucy waved the red stocking she was knitting. I even tried to climb the tree to scoop him down with the wire corn-popper. But my shoe stuck fast in a crotch, and I could not get away till Billy had flitted from tree to tree, disappearing in the evergreen thicket down toward the pond. Dear Aunt Lucy trudged on after him, still calling, calling, hoping to entice him to her. But Billy was perverse. He did not want to go back in his cage, and long before Aunt Lucy arrived at the thicket he had disappeared among the shrubbery.

I hunted an hour among the thick brambles. Once I thought I caught sight of Billy, but it was only a yellow leaf from the dying branch of an elm fluttering down into the thicket.

Billy was lost, I felt sure. Perhaps the great gray hawk sailing motionless high overhead, with his tireless, far-off cry of chick-ee! chick-ee! had spied his brilliant coat. Perhaps he had seized the little songster as food for the big nestful of young ones in the great hemlocks away at the head of the pond.

Poor little Billy! Nan hunted till the sun went down. The shadows darkened the hills and the evening star began to twinkle. Then with slow steps she toiled up the lane and hid her tangled head in Aunt Lucy's lap.

The next morning Nan bounced into my room, with the box-trap Uncle Jake had set for a gray squirrel that she had longed for all summer. It was sprung!

"O Auntie Kitty, I've got him! Don't you think he'll be 'most as nice as Billy?"

She set the trap on the table, lifted the cover the least bit and peeped in. Then her black eyes flew open wide—so did the cover, and out popped—Billy!

In his wanderings he had discovered the box with the bright grain in it. He had flown in and picked at it, bringing the cover down quickly.

Glad Nan smoothed out his rumpled feathers, kissed his tiny golden head, and gave him all the food he could eat.—*Our Little Ones.*

NAMES OF THE WEEK.

In the museum at Berlin, in the hall devoted to Northern antiquities, they have representations of the idols from which the names of the days of the week are derived. From the idol of the Sun came Sunday.

This idol is represented with his face like the sun, holding a burning wheel, with both hands on his breast, signifying his course round the world. The idol of the Moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hands. Tuesday, from which comes Tuesday, was one of the most ancient and popular gods of the Germans, and represented in his garments of skin, according to their peculiar manner of clothing; the third day of the week was dedicated to his worship. Woden, from which comes Wednesday, was a valiant prince among the Saxons. His image was prayed to for victory. Thor, from whence comes Thursday, is seated in a bed, with twelve stars above his head, holding a scepter in his hand. Friga, from whence we have Friday, is represented with a drawn sword in his right hand and a bow in his left. Seater, from which is Saturday, has the appearance of perfect wretchedness. He is thin-visaged, long-haired, with a long beard. He carries a pail of water in his right hand, wherein are fruits and flowers.

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Home Circle.

The Bird and the Child.

I was passing by the greenwood,
And on the greenwood tree
I heard a bird pour forth, unseen,
Celestial melody.
It seemed his little heart would burst
With joy divinely given;
I thought: The heaven of man's belief
Is less than nature's heaven.

I was passing by the greenwood,
And there upon the ground
I saw a simple earthborn child
All silent gaze around;
But such a look was in his eyes,
Such light was on his brow;
I thought: I never entered heaven,
Nor heard of God till now.

—Dora Read Goodale.

The Golden Exception.

She lifts back the window-curtain;
He closes the gate below;
She smiles—a coquette, I am certain;
His eyes take a tender glow.
Will it be this way after marriage?
Will they play at sweethearts through
life?
Listen, you who true love disparage:
They have flirted for years—that's his
wife!

—Nelly La Rue Brown, in New England Magazine.

FIGHTING THE MINISTER.

"Don't you think things are rather quiet at our church?"

"I hadn't thought of it," was the good-natured reply of the young business man, arranging himself in the car-seat beside one of the "older brethren."

It was Saturday night, and one of the last trains out of the great city, filled with tired business men, was just departing from the station. These two men, neighbors and members of the same church, it appeared, sat just in front of me. I could not avoid hearing what they said:

"I think we are dull," said the first speaker. He was a little, wiry, gray bunch of nerves, restless as a weather-cock. "We need stirring up. Why, we have not had a genuine interest in our church for three years!"

"Are we not at peace?" answered the young man, folding up the evening paper. "Are we not out of debt? Have we not a fine property, a number of useful benevolent enterprises? Do you not look forward to the morrow with a sunny anticipation of the bright walk with your family to the beautiful temple, to the greetings of quiet and well-bred people in the thronged vestibule, and the sense of fraternal interest in each other's welfare? Do you not enjoy the music? And to sit down restfully in one's pew, with the beloved household at one's side, in the house of God; to listen to the wholesome words of our pastor—all this is to me very sweet, as I anticipate it now."

"Yes?" was the sinister response.

"But it's very quiet round there."

"Quiet, my dear sir. You keep harping on that," exclaimed the young man with a slight touch of impatience. "You would not have a racket in a church, would you? A church is different from a circus. What else would you have in a church but gentle, loving peace, and the dignity of worship?"

"Well, young man, you are not so old a member as I. I like to see a church active and interested. Now, the trouble with us is we have no debts, no burdens; have lots of nice people who enjoy worshipping together, and go sliding along to heaven on flowery beds of ease. I propose to break this lethargy. I do."

"How, if I may ask?" questioned the young man.

"Well, let's stir up the pastor."

"How stir him up? His kind hands and heart are pretty busy now, I take it."

"No, he needs stirring up. He is getting too comfortable; needs shaking. A good way to employ a lethargic church, in my experience, is to begin to fight the minister. You will observe that those churches which make the most noise in the world every now and then have a savage fight with the pastor. We need one. We do not do very much fighting with sin and Satan nowadays. For my part, I can't; I'm too busy. Besides, it's very hard work to fight sin and Satan, and it's dangerous, too. But it's very safe fighting a poor minister; he can't hit back very hard if he tries. Then, too, you can't fight Satan secretly; you have to come right out and face the devil; for, being a spirit, he knows just who you are, and where you are, and what you are doing. But a simple-hearted pastor, like that young fellow we have now, for instance, would be as blind as a bat in a fight. You could work all in the dark, poke his ribs and pitfall his feet, and then stand off at a safe distance and see him squirm. Oh, it's fun! I tell you," and the old man rubbed his hands at the thought; "for real sport, hunting and fishing are nowhere in comparison with stirring up trouble with a minister and seeing him squirm."

"You have had some experience, I judge," said the young merchant, calmly, yet white with indignation.

"Yes, I've seen and helped to make trouble with the pastor in every church I ever belonged to. You see it is so easy—much easier than attacking the liquor traffic, or public immorality, or any of the crying evils of the day. Let the pastor do all that, and while he is at it begin to assail him in the rear. Censure him

on the way he does it. Say you could preach better than that yourself; say you think he is a lover of his own ease; say that he preaches false doctrine. Oh, there are ten thousand ways, for a pastor lives in a glass house. You can't throw a stone amiss at a minister any more than at a woman. Even a whisper is enough. That's why I like it—because it is so easy. I could never go to war, nor fight a duel, because I might get hit in return. I don't like that kind of fighting. Ministers are my game. For a really jolly show I'd prefer a church fight with the pastor to the opera, which I never attend."

"You certainly are not serious in what you are saying?" exclaimed the young merchant, clapping his hand on the old man's shoulder.

"Indeed, I am, though," was the reply. "I hold the preacher responsible for everything that goes wrong in the church. He is paid for it, and paid well—that is, paid as well as most book-keepers and salesmen. If the pews do not rent, I blame the preacher. If the pews rent too high, and the poor are crowded out, blame the preacher. If the meetings are dull, find fault with him. If the brethren misbehave, lay it all on the preacher's shoulders. Why, we had one preacher who actually found fault with me, because I was not exactly up to the whole law when I went through bankruptcy! I told that man plainly that he was to preach the Gospel, and not business affairs. I don't pay pew-rent to hear about business on Sunday. It's wicked to bring business into the house of the Lord. I hear enough about business all the week. On Sunday I want to hear about heaven. What do I want to hear about giving three feet to the yard, and sixteen ounces to the pound? Nothing. Tell me about heaven. It is that which I want. I don't pretend to keep the whole law. I rely strongly on the Gospel."

"So I struck that fellow. I charged that he was not spiritual. You see that was easy. It took like wild-fire. There were lots of our people who did not hanker after such preaching as touched every-day life. They wanted to hear of heaven. So they stood by me, and we made it hot for him, with his yards and ounces. He left. That was before you came. It was great sport to see him move. Had a little house on Franklin street, right alongside of my son's, and took great pride in it, fixing it up better than my boy could afford. Of course he had to sell at a sacrifice. His children were at school; had to leave. His wife hated to budge. Ah, ha! but they had it fixed so nice, as if to stay forever. But that is not for ministers; they have here no continuing city, but should be seeking one above. I reminded him of it. It costs ministers nothing to move. Home is nothing to them. Their wives are the possession of the church. Their children belong to everybody to train. Bundle them about, and see them trot. That's my doctrine. I can't move, and so hear different ministers. I have made my home here in Roxbury. Why, the peach trees in my garden cost me a thousand dollars. I'm a fixture. So let the preachers move, and that gives us variety. Home's home to me."

The young man arose at the next station, saying:

"My dear father in Israel, my dear Aaron, dear Hur, blessed peacemaker, most sweet angel of comfort, thou precious and most lovely Judas, I must bid you farewell. I am not worthy to ride into Roxbury town by your side. For I love the Prince of Peace, and all His sincere preachers. I will be in the next car when this one goes off the track. Adieu, happy old man."—N. Y. Weekly.

SOME "DON'TS" FOR THE MISSIONARY MEETING.

Don't talk about "the heathen" in a general way.

Don't speak of "begging money" for missionary purposes.

Don't forget that Asia was Christ's birthplace and early home.

Don't get lop-sided, and talk about nothing but foreign missions.

Don't put the conversion of the world off a thousand or two years.

Don't talk about a "penny collection" or a "collection" of any sort.

Don't forget that it was Simon, an African, who bore Christ's cross to Calvary.

Don't fail to teach that our ancestors were heathen, saved by foreign missionaries.

Don't boast how many missionaries there are in foreign lands or how many millions of dollars the Church is sending away.

Don't make it appear the only reason your church has for doing missionary work is that it would be a shame to have the other churches do more.

Don't speak of the heathen as though they were beggars, who had to implore us to send the gospel to them.

Don't always mention the heathen as "dying" and "suffering," until the children come to associate a missionary meeting with long faces and funeral tones.—Morning Guide.

To destroy the odor of paint in a newly painted room, put a handful of fresh hay in a bucket of water and let it stand in a room over night.

HOW A SERMON WAS MADE.

The preacher was out of money and out of meat. He would not go in debt. He was depressed. He could not study. From Monday morning to Saturday afternoon he studied and prayed, but could not even choose a text. As he sat at the window, book and pencil in hand, and pondered the question, What shall I preach about to-morrow? a colored man walked past the window toward the back door with a quarter of beef on his shoulder. The preacher answered the knock at the kitchen door, when the following dialogue took place:

Colored Man—Heads a quarta of beef fur yo'.

Preacher—There must be some mistake, I have not ordered a quarter of beef.

Colored Man—Dars no mistake, sah, dis is yo' beef sartin and shuah.

Preacher—Well, sir, I am glad there is no mistake, but who sent it?

Colored Man—Wall now, boss, I was jist tole to fetch it to yo' and answer no questions.

The quarter of beef was put away, and a good steak cut to broil for supper. As its savory odors penetrated the room where the preacher sat and pondered, his heart grew tender and his confused mind cleared. He concluded that God had not forgotten him. Without effort he selected a text, and prepared a sermon, which he preached with so much effect the next morning that an old brother in the congregation said, "I believe our preacher has been converted over. He has certainly got more religion." The fact was he had only gotten a quarter of beef. A quarter of a century has passed since that day, and the preacher don't know where the beef came from, but when money and meat are scarce, he whispers to himself, "Trust in the Lord and do good, so shall thou dwell in the land and verily thou shalt be fed."—Methodist Protestant.

PHILLIPS BROOKS IN WAR TIME.

The Rev. Dr. E. E. Hale, at the dinner of the Loyal Legion, eulogizing the late Bishop Brooks, said:

"His real training was during the four years of the war—the time that tried men's souls. Phillips Brooks had just settled in his parish at Philadelphia, and at that time the morning saw him serving coffee and sandwiches to raw recruits and the evening administering in the hospital to the wounded. Again, he was to be found sending books to the prisoners of war, and, so on, we find the true spirit of the man asserting itself.

"He was an out-and-out anti-slavery man from the beginning to the end, and in his fashionable parish in Philadelphia he made it his business to tell the truth and so state his conviction, whether or not it offended the fastidiousness of his parishioners. One morning he could have been found, spade on his shoulder, in company with a squad that was going to throw up entrenchments to defend Philadelphia against an inroad of Lee. It was he who stopped in the midst of his sermon to read a dispatch announcing the victory at Gettysburg, and the next morning he was to be found on the way to the battle-field and hospital.

"These four years, I repeat, were his schooling, and it is to be wondered that he was the man he was? He understood, as many did not understand, because he was a man and loved all who were men."—Northern Christian Advocate.

Beloved reader, take time to become holy. Hosea, the prophet, says: "It is time to seek the Lord till he come and rain righteousness upon you." Not during one or two services, not during camp-meeting, but "until he come and rain righteousness upon you." Never relax your efforts until the crystal raindrops of immaculate righteousness fall sensibly upon your soul. The only limit put to your seeking exertions is the coming of the Lord in a shower. Not that the Lord is tardy in his approaches, still less that he has to be coaxed to come, but that you may have time to put yourself in a receptive attitude towards him.—Divine Life.

A farmer had a weather-vane made for use on one of his barns, in which were wrought the words, "God is love." Someone said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love, whichever way the wind blows!" More truth in that saying than in some sermons an hour long.—Epworth Herald.

Know how to speak, when to speak.

Household.

FRIED CELERY.—Cut large stalks of celery into three pieces. Boil till tender; then dip each piece into a batter made with two eggs and a few spoonfuls of milk. Roll in fine bread-crumbs, and fry brown in hot butter.

DRIED BEEF BROILED.—Put nice slices of dried beef on a greased, hot gridiron, and broil till rather crisp, taking care they do not burn. When done place the slices on a hot platter, and pour over each slice a little melted butter. This makes a nice dish for luncheon or tea.

CROQUONOLE PATTIES.—Make a very stiff enough of Indian meal, and when cool enough to handle mix in the following: To each pint of mush have one teaspoonful of ham, one of finely chopped cabbage, and half a cupful each of minced onions and finely chopped pickles—cucumbers are best—with red pepper, and salt to taste. Mix thoroughly, and roll into balls slightly flattened with the hand, dip in egg, and roll in cracker, not bread-crumbs, as the bread does not give it the crispness that the crackers do. Fry in hot lard, and place on paper for a few minutes before serving. These are excellent hot, and nice cold for tea, lunch, or for school children.

EQUATOR CAKE.—Make a plain white cake, also a plain yellow one. When baked and cool put cord or twine round the cake at the distance from the top which you desire the thickness of each layer. Cross the ends of the twine, and draw tightly until the cake is cut in two. Lay this layer aside, and proceed in like manner until all the layers are out. This is easier and better than to use a knife, as the cake does not break nor crumble. Have the whites of three eggs beaten as stiff as possible, and tinge a bright red with a few drops of fruit coloring. Spread on a layer of the white cake a thin coating of the colored egg, letting it dry a few moments. Then put on any filling—coconut, lemon, etc. Spread next a layer of the yellow cake with the egg mixture, and place it on the filling of the white layer with the egg side down. On the top put another coat of egg, then the filling, and so on, having each alternate layer yellow. Ice with cooked icing. This is a beautiful and unique-looking cake, as when cut each layer shows a narrow red edge.

USEFUL HINTS.

Colored tennis flannels should be washed in water about the temperature of the room they are washed in, with good white soap of any kind, and rinsed thoroughly in water of the same temperature, and wrung out as dry as possible. They may be hung up for a short time in the house, but should be taken down while still damp and ironed dry. Some laundresses never hang them up, but wring them so dry that the iron completes the drying.

The eyes should always be wiped toward the nose, as it presses out the fine lines from the corners. Every woman has heard of the virtues of rain-water for the complexion, but it is hard to procure this in our city-supplied houses. A substitute is to keep a pitcher of warm water for toilet use in which lemon, orange or cucumber peel is allowed to soak. Water so impregnated, it is said, imparts a healthy glow and really freshens the complexion, while it softens the skin.

LINING OF A TEA CHEST.

It is popularly supposed that tea-chests are lined with tin foil. This is, however, not the case. It consists of lead, and the purest that can be found. The lead is placed in small vessels, and then melted and poured out while hot and pressed into a sort of mould before it has time to cool. When enough squares have been produced, they are soldered together, and the sheet is then placed in the chest as a lining. Then the chest is filled with tea, after which the lead lid is soldered on, and the tea is ready to go to the end of the world, for no matter how long the time it has left the packer's hand, its strength is unimpaired. The lining is worth more than the chest itself, as the lead is so pure, and only the finest solder is used. The supply of lead is inexhaustible in China, and if properly worked would yield millions annually.—New York Spice Mill.

A little salt will, it is said, bring up a low fire if thrown on.

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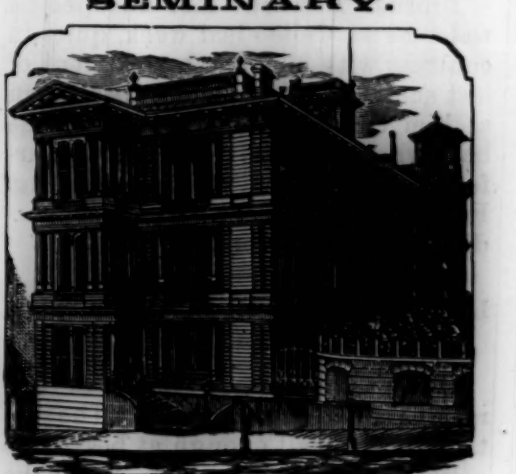
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THIS page of THE PACIFIC has been devoted by the publishers to Southern California interests, and is edited by Rev. H. P. CASE, REV. J. T. FORD, and President C. G. BALDWIN. The Southern office is located at Claremont, Los Angeles county, Cal. Address all matter to C. G. Baldwin.

Southern California.

CHURCH NOTES.

Rev. F. M. Price has arranged with Mr. Mason, Y. M. C. A. evangelist, and his co-laborers for a two weeks' service in Bethlehem church, to begin about the 20th of February.

Special gospel meetings have been held in Park church, Los Angeles, with some success. Many were interested. Twelve or more conversions are counted. Some Christians have received new light on the meaning of consecration.

In the Highland church, home missions are on the list for collections twice each year. This is a good way to give proper emphasis to the importance of our home mission work.

One pastor, writing on "Home Mission Collection," says: "I want to make thorough work, and reach all from the patriarch to the toddler. But it is hard to raise water from a dry well." The common people are pinched; but there are those who even in this period of financial straits "have much," and they should be specially appealed to, and made to feel that where "much is given, much also is required."

Brother Edwards met unexpected welcome at Calico last week, quite in contrast with the harsh treatment of last summer, when dogs were thrown at him through the windows of the hall where he was preaching. Perfect quiet reigned at his preaching. Forty were present. He was cordially invited to come again.

LETTERS ON THE HOME MISSION COLLECTION.

One pastor writes: "Some of our members can give nothing. The total will be small enough at best. The collection shall be all I can urge them to; but some of our members can hardly get bread and butter."

Another writes: "How we may succeed this year it is impossible in advance to say. The 'hard times' pinch more and more. The business men say there is not more than half the money in circulation that there was three months since. I learn that the minister has only received twenty dollars from his people since last September. But you may rely upon the best we can do. We shall not forget the Sunday-school, Y. P. S. C. E., and W. H. M. S. You may send us seventy-five envelopes, and we will scatter them next Sabbath and take a collection the Sabbath following."

Another writes: "We are weak here, but weakness is no excuse to exempt us from bearing our legitimate part in giving Christ's gospel to dying men. If you will furnish me with envelopes—say 150—I will circulate them, and preach a special sermon on the claims of your, and our, and Christ's work in this State and country. I will give the people some time to make their collection. Surely, we can make a home missionary rally here. We have been the recipients of so many gifts from the society, that it is only meet and right that some return should be made. We have no wealth here. The families have very limited incomes; but send the envelopes, and we will do our best. I have kept the people informed from the *Home Missionary*."

Another writes: "I have arranged with the President of the Ladies' Missionary Society to have an 'Evening for Home Missions,' conducted by the ladies. I have talked with our Sunday-school Superintendent about turning all the Sunday-school benevolence into that channel for the next two months. We shall need two hundred or more circulars, and about the same number of envelopes. We will get all we can; I fear it will not come up to last year."

Another writes: "We will do all we can to bring our collection up to the mark. We may not be able to reach the standard, two dollars per member, but will aim at it, and do our best to realize it. Please send us one hundred and fifty envelopes and copies of the statement and appeal. We will put them into the hands of the Y. P. S. C. E. for distribution."

Another, whose church was on the two-dollar list last year, writes: "Please send four hundred envelopes. We will do our best; but it is doubtful about getting the two-dollar average."

WHAT THE LETTERS SUGGEST.

1. These are hard times indeed. But if the churches allow hard times to lessen their home mission contributions, there are harder times in store for our missionaries and mission churches. Hopeful church enterprises must be cut off, or pine away by slow process of starvation; or the missionaries must endure this in behalf of their people. Even though we make no provision for a forward movement, the sentiment of justice, as well as of mercy, cries out against a reduction of our home mission contributions, and our churches will heed the cry. They will not withdraw their support from those who are in the forefront of the battle.

Our pioneer missionaries and churches will be honorably sustained. The churches of the East are coming up nobly to our rescue. At a meeting of the representatives of the State Home Missionary Societies held in New York, January 17th, it appeared that their gifts to the national Society would not fall much, if all all, below those of last year. But hard times are said to be more pinching at the East than here. If these States out of their distress contribute in full that we may not suffer, surely we shall not allow our collections to fall short.

2. One of the letters, in a passage not quoted above, tells of a considerable sum raised for Pomona College, and says, "I'm afraid that cuts \$150 or \$200 out of our home mission collection." But if we have paid largely to Pomona College, so much the more should the home mission collection be kept up to the standard. It would be wretched economy to put \$50,000 into Pomona College and then cut off half the beggarly \$5,000 needed to keep alive the churches on which Pomona College depends for students, and money, and prayers. As well buy a thousand-dollar robe for a baby and then starve the mother that nurses it.

3. There is inspiration in the expression that comes in letter after letter—"We will do our best." If only every minister will do his best, the \$5,000 needed from us for existing work will be raised. Every year's experience shows more and more clearly that the minister is the principal factor in this business. If his heart is in it, if he plans for it, if he sets the facts clearly and earnestly before his people, if he goes before them in the example of cheerful and systematic giving, his church will not fail to give their share of the amount needed to sustain and advance our mission work in Southern California. The brother who says, "I have kept the people informed from the *Home Missionary*," and proposes to preach the "special sermon on the claims of your, and our, and Christ's work in this State and country," has a church that will do its part. The brother who sends for envelopes and circulars in good time, and enlists the Y. P. S. C. E. to distribute and collect them, if he also preaches the sermon rich in information and incitement, has a church that will do its part. The brother who sends for and wisely uses twice as many envelopes as he has church members, and the brother who arranges with the women of his church to have an "evening for home missions," and with his Sunday-school for a home missionary concert, and with his Y. P. S. C. E. for systematic giving for home missions, if only he don't forget to preach the sermon full of fact and fire, has a church that will do its part.

GOLDEN WEDDING.

Fifty years ago, on the 29th of January, 1844, at Bedford, Westchester county, New York, Edwin Mead of Greenwich county was united in marriage to Mercy M. Reynolds of Bedford. On the evening of the 50th anniversary, some sixty friends assembled in the attractive home of this worthy couple, at a celebration not many are privileged to enjoy. This happy pair are in the enjoyment of good health, and are active and useful members of society, giving ready aid to whatever they deem of benefit to the community. They, with their four sons and two daughters, are members of the Congregational church in San Jacinto, and have been veritable pillars since its organization. The youngest daughter, Miss S. M. Mead, is the efficient superintendent of the Sunday-school. The evening was passed most delightfully. A duet was sung by the Rev. W. N. Burr and Mrs. Burr of Perris. Scripture reading followed by the Rev. A. W. Thompson of San Jacinto, and a prayer by Mr. Burr; more singing, and then a poem was read by the silver-haired bride. This poem, which referred to the trials and struggles in her long life, breathed a spirit of trust and faith which touched the hearts of her hearers, who will not soon forget the picture nor the clear, sweet tones.

An admirable essay was read by Mrs. S. Mead on "What We Owe Our Parents." She spoke feelingly of that Christian home to which they could always go, sure of sympathy and advice, and to which they owed all that their lives may become in usefulness.

On the invitations had been printed "No gifts," but the friends felt unwilling to let such an unusual occasion pass without some token of regard, and many useful and ornamental presents were displayed in an adjoining room. The supper which followed was a compromise between a Thanksgiving dinner and a harvest feast, perfectly appropriate in connection with the full, rich lives of the host and hostess. When we said good-night, there was a softened feeling in our hearts, for each had caught some benediction from this Christian pair.

AN OLD FRIEND.

THE CHURCH AND THE KINGDOM OF GOD.

BY REV. S. BRISTOL.

The *Northwestern Congregationalist* of January 5th, published at Minneapolis, comes to us laden with President Gates' article on the above topic, and a symposium regarding it by twenty-eight distinguished clergymen. I have read the article carefully, and also the differing sentiments of the brethren regarding it. The article by President Gates seems to me a wholesale arraignment of our Protestant churches; severe, unjust, slanderous and cruel. I do not remember to have seen its equal outside the ranks of "Come-outers," or infidels of the Robert Ingersoll stamp. A large number of the writers composing the symposium express decided dissent from the views of Dr. Gates. I admire, specially, that written by Dr. C. O. Brown of San Francisco.

But it grieves me to find that so many are in sympathy with Dr. Gates. Among this latter class stands prominent, head and shoulders above the rest, Professor George D. Herron, Professor of Applied Christianity in the college of which Dr. Gates is President. His language of approval shocks me, as the reckless cutting and slashing of a man of intemperate zeal, utterly unfit for the chair he fills in Iowa College. Thus he speaks concerning our Protestant churches: "I do not, believe even Protestant Christendom knows what Christianity is. I do not think the pulpit knows what Christianity is, because that which is taught in the theological seminary is not Christianity, whatever else it may be. I think there is nothing the Church more needs, nothing it is so afraid to have tried, as the actual kingdom of God on earth. I am reluctantly coming to believe that Christianity, as organized, is the most serious obstacle in the way of the realization of Christianity on earth. Jesus Christ did not come to found what we understand as a Church, to found a sect, to organize a religion," etc.

Did anybody ever read, in so brief a space, such contemptuous scorn heaped upon our theological seminaries, our pulpits and our churches? "Protestant Christendom don't know what Christianity is." No, not with hundreds of thousands of Sabbath-schools, studying independently the words of Christ fifty-two Sabbaths in a year! A hard book to understand, surely, must the Bible be, if this is true. But they do know what it is, and their sin is that they don't embrace it.

Then "the pulpit don't know what Christianity is!" Singular. With all our denominations and their clergymen studying the Word, and seeking the mind of the Spirit, and Sabbath after Sabbath declaring the whole counsel of God, yet "don't know what Christianity is!" What a blind book the Bible must be! Then the "theological seminaries don't teach Christianity, whatever else it may be!" Professor Herron, suppose you go to President Fisk of the Theological Seminary of Chicago, and to New Haven, and Hartford, and Andover, Oberlin, or come here to California and tell Dr. Moor and his brethren, "You don't teach Christianity, whatever else you may teach," what do you think sensible people will think of you and the man whose assault on the Church you so ardently defend? If the trustees of Iowa College don't immediately meet and oust such men from the places they so unworthily fill, I shall think them lacking in back-bone and self-respect, to say nothing of their respect for their brethren and the Church of God.

Those who know the writer know well that he has, during a long life, been in the very front rank of the reformers—"a man of war from his youth." He has talked and written and preached and prayed and voted, too, against the popular sins of his day. He has probably seen and come in personal contact with twice as many delinquencies of the Church as have either Drs. Gates or Herron. But he has never had a heart to hurl such scornful words at the churches. On the contrary, personal contact with the laymen and ministers of our churches has given him overwhelming evidence that the Church is still "the pillar and ground of the truth"; that it is "Christ's body" as truly as in the days of Paul; that its ministers are to-day, as in the days of John of Patmos, "the seven stars in the right hand of Jesus." (See Rev. 1: 20.) That the Church, like ancient Jerusalem, is "the mother of us all," even of such men as Gates and Herron, if, indeed, they belong to the family of God, which I am ready to admit, despite this outburst of slanderous speech. The longer I live, the more tender grows my heart toward the Church of God, and the more I sympathize with her struggling children. I am convinced these accusing brethren do not know, as they should, their brethren. Let them visit personally their brethren of the church

in Grinnell, and one by one learn their private history, their conversion, struggles to keep the way of life, their trials, temptations, victories, etc., and they will conclude that a large majority know Christ, and walk with him as faithfully as themselves. "If I forget, thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

VENTURA.

NEW YORK Y. M. C. A.

The forty-first anniversary of the Young Men's Christian Association of the city of New York, jointly with the Twenty-third-street Branch, was held in Association Hall Friday evening, January 26th. Mr. Cleveland H. Dodge, President of the Association, presided. After the opening devotional exercises, conducted by Rev. Drs. Elmandorff and Knowles, Mr. Cornelius Vanderbilt, Vice-President of the Association, presented the Treasurer's report, which showed all bills paid and a small balance in the Treasury. Professor Jasper T. Goodwin, Chairman of the Committee of Management, read the Treasurer's report of the Twenty-third-street Branch. Mr. Robert R. McBurney, General Secretary of the Association, then presented a brief report of the work of the Association for the year, taking up the work as a whole, and afterward that of each of the fourteen branches. He reported a membership of 7,584—400 larger than ever before. In the physical Department seven branches have good gymnasiums, under capable directors, and good facilities for outdoor exercise and recreation are provided for the summer months. Four branches have savings bank accounts open for young men, and the deposits in them for 1893 were \$8,719.95. In the Employment Department 15,580 applications for employment were registered, and 3,906 men were provided with employment; each of the applicants was dealt with personally and advised helpfully. Fifty-nine Educational Classes in eighteen lines of study were conducted, with a membership of 3,168, or 1,839 different young men. A number of these classes were in the line of Mechanical Arts. In the libraries are 60,266 volumes, and 72,185 books were drawn from them during the year; 1,306 newspapers, magazines and reviews are on the file regularly in the reading-rooms; 815 of these publications are sent each week to thirty-one army posts and naval stations; 5,218 religious services and Bible-classes were conducted, with an aggregate attendance of 219,893, and 3,575 secular gatherings, with an attendance of 161,443. The total attendance at meetings and of visitors to the rooms aggregates 1,783,825, or a daily average for the year of 4,887.

Reporting for the branches, special mention was made of the spiritual and educational work in the Twenty-third-street branch. In the Harlem branch, \$45,000 has been paid on the debt on their building. Eighty-sixth-street branch was crowded, and a new building was badly needed. In the Institute branch, it has been the best year of its history. The attractive building was crowded in every department, and the classes were so large that young men had to be refused admission to them. In the Bowery branch, ninety-two beds are occupied every night; and during this winter the rooms are kept open all night as well as all day, and shelter is provided for an average of 450 men each night. 32,881 free lodgings, and 109,541 free meals were given in the building to men during the year. Religious meetings are held every evening except Tuesday, on which evening concerts or lectures are given. In the five railroad branches, the visitors aggregate 451,675, or a daily average of 1,231, an increase of 95,000 over 1892; 14,961 books were taken from the Railroad Men's Library, which is open to railroad men from New York to Buffalo. The report referred to the addition now making to the Railroad Men's Building on Madison Avenue doubling its capacity, the gift of Mr. Cornelius Vanderbilt. Encouraging reports were made of the work in the Students' branch, the German and the French branches, and the new Washington Heights branch.

The New York Association owns seven buildings, worth \$1,310,000, on which there are debts amounting to \$149,000. In addition, there are two railroad buildings, erected for the use of the railroad branches, worth \$217,500. It holds invested, for enlarging the work, caring for the library, etc., funds amounting to \$256,705. Nine hundred and seventy-two young men are serving on working committees, and thirty-two are employed as paid secretaries, assistants, etc.

The census for 1890 shows there are 368,785 men between the ages of 18 and 44 and certainly 100,000 more of the same class, come into the city daily and make it their business

home—a total of nearly half a million young men who are within reach of the New York Association's influence every week day in the year. Following the reports, addresses were delivered by the Rev. Percy Stickney Grant, Rector of the Church of the Ascension, and Rev. David James Burrell, D.D., pastor of the Collegiate Reformed church.

Christian Endeavor

Conducted by the Committee of the General Association. Send communications to Rev. Ben. F. Sargent, Santa Rosa, Cal.

PRACTICAL JUNIOR ENDEAVOR WORK.

We, as Christians, have been very slow in realizing that the Master really intended us to feed His lambs. The priest who said, "Give me the first seven years of a child's life, and I care not who trains him afterward," realized what an important part the first few years of childhood bore in moulding the character of the man. We are awaking to the duty of sowing seeds in the hearts of these little ones, that may grow and bear fruits of Christian love and duty. The Junior Society of Christian Endeavor has been born of this need, and the success in the cause, even now in its infancy, is apparent. Boys and girls have been likened to bees that, not finding the honey to their taste, sometimes amuse themselves by stinging; but the Junior Endeavor movement introduces these busy bees to so many attractive and sweet-scented flowers that it is easy to turn all their restless energy into honey-making channels.

The most important requirement of the work is conceded by all to be the study of the Bible. In this the children will be found very deficient. They can readily tell you that their Sunday-school lesson is in Romans, but that is as far as their knowledge extends; they can tell you nothing further about it. You have a Bible class in its infancy. Each pupil who is able to read should have a Bible, a very good edition of which can be purchased from the American Bible Society for twenty cents per copy. An excellent way to have them become familiar with its use is to practice turning to the books of the Bible; when they can do this readily, have them find the chapters, and, lastly, the verses. This is very interesting work for them, and creates a little pleasant rivalry as to who shall be on their feet first, ready to read. Have them read in their Bibles as much as possible, both in the class and at home. There are several different ways in which the reading may be conducted for variety. They can read in concert, boys and girls alternately, leader and pupils alternately and individually. I prefer the last method, though I use them all, for I think it makes them more attentive, and is more pleasing to them than any of the others. You will notice an air of eager expectancy on each face, as they half rise from their chairs in their desire to read. Many of them will be found scarcely able to pronounce words of more than one syllable, but always be ready to give the required assistance. Their Bible reading for home, and the following Sunday, may be given them on slips of paper.

Encourage them to talk. Nothing adds more interest to a meeting than having the members speak up promptly, either in answering questions, or expressing an idea. You may often have to fit the answer to the question in some ingenious manner, but do not put a damper on the child's ardor by giving him an inkling that his answer was not what was desired. Change the mistake gently into the truth, giving him credit for his attempt.

A superintendent once noticed a boy brimful with some idea. He was very restless, and she knew that he must relieve his mind, so she said, "Johnny, you've got something to say; what is it?" "Baby's got a new tooth!" She took this piece of news, so wonderful to the boy, talked about it a little, wound her lesson about that tooth, and held the attention not only of Johnny, but the whole class. Pick up ideas that interest the children, and use the simplest language to express what you have to teach.

The secret of success lies in keeping the members busy. Have plenty of committees, so much the better. The lookout committee keeps their eyes open for new members. They also invite outsiders to visit the meetings, and look after the absentees. The "missionary" attends to the missionary work that the society wishes performed. The visiting, music and helping committees, etc., need no explanation. If the committees are performing their work properly, you cannot fail to have a real, live, energetic society.

Teach your boys and girls to pray. Impress upon their minds that, as they become better acquainted with him, so they will come to know and love the Saviour better by praying to

TO OUR SUBSCRIBERS: All subscriptions from Southern California will be received by the Claremont office. For information address C. G. Baldwin, Claremont, Cal. The Los Angeles Association has passed a resolution to the effect that "one copy should be in every Congregational family."

him. The sentence prayer is very helpful as a beginning, and, also, allows a greater number to take part. Give them a little form, such as, "Dear Father, we thank thee for"—, allowing them to fill out the sentence, etc. The Lord's Prayer is familiar to them as a concert prayer, and should never be omitted. Pray with them and for them, for no other part of the junior work needs more careful, prayerful attention.

Make the meetings as interesting and pleasant as possible. See that the helping committee have distributed the books and cards before the meeting is opened. Do not allow mischievous or restless children to sit together, and should some appear inattentive, stop your talk and have them sing a verse of some favorite song, or any other diversion that will rest them.

Collections may be taken up as often as desired. We have one each month, from which the Juniors are supposed to earn the money, and to tell in the meeting how they earned it. Have a social occasionally. Let the Juniors come to the hall and have a little pleasant entertainment. Have a pleasant hunt, a pop-corn party, a lemon squeeze, or anything that will be a little bit novel to them, and they will not fail to be interested, always allowing them to furnish their own refreshments. Allow them to invite their young friends outside of the Society to enjoy it with them. Make them feel that the responsibility rests upon them, and not you, and your evening's amusement will be crowned with success.

These are only a few of the many features that may be used in conducting a society. Keep varying your work, or you will fall into the rut of monotony. I well remember a training school teacher in the Normal whose constant cry to the pupil-teachers was, "Give the children variety work." This is the theme that I would keep constantly before a Junior leader. Have something new and interesting every week. Let them come with eager expectancy, wondering if what they are to have to-day will be as interesting as it was last week.

Mrs. Scudder gives us the following "don'ts" for a Junior meeting: "Don't go to the meeting worrying about its success. No amount of worrying will add to its attractiveness."

"Don't scold. God and the children will leave if you do."

"Don't go unprepared. It isn't fair to the children. It would be about the same thing as to ask people to dinner, then go ransacking every corner and closet to find odds and ends to set before them. Have plenty of good, spiritual food rightly prepared. Don't talk or pray too long. Make your talks brief and to the point, and your prayers childlike in simplicity." Keep constantly before the members' minds the fact that they are Endeavorers. Instill into their hearts the desire to do good to others as it has been done to them. Put your soul into your work; show them that your heart is with them, and you will find no better co-workers than the boys and girls of your Junior Endeavor. All this means work, hard work; how much, you can only realize by trying, but souls are precious, and we have a great responsibility resting upon us. Now is the time to make or mar the future generation. Which shall it be? My dear Endeavorers, the answer lies with you.

"To-day within my hands my children lie;
I shape them as I will,
And seek for aid from Him that is on high.
'That He may, with His skill,
Teach my weak, willing hands to rightly mold
The clay that I have sought;
That in true form of beauty may unfold
The Maker's highest thought."

Mrs. E. W. CROOK.

LINCOLN, PLACER CO.

The Executive Committee of the Golden Gate Christian Endeavor Union, at a meeting held last Thursday evening in this city, after a full discussion of the proposition for a Christian Endeavor day at the Midwinter Fair, by a rising vote, declined to entertain the proposition, only a single delegate voting in favor of it. This action was because of the opening of the Fair on Sunday.

The twenty-sixth annual convention of the California State Sunday-school Association will be held at Stockton, April 10, 1894. Mr. Wm. Reynolds, Field Superintendent for the United States, under the auspices of the International Sunday-school Committee, will be present during the entire session. An excellent program is in preparation.

Prunes are selling well in the New York market. A Minneapolis gentleman who bought land for his son at \$400 an acre in one of our rich valleys, said that their prune crop last year, even at the very low price at which they were then selling, would net them \$90 per acre.

Gen. O. O. Howard has been elected President of the National Temperance Society.